Virtues of ZIKR

Translation of
the Urdu book *Faza'il-e-Zikr*

Virtues of
Zikr

by
Shaikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi

translated by
Shafiq Ahmad

VIRTUES OF ZIKR

CONTENTS

CHAPTER II. VIRTUES OF KALIMAH TAYYABAH

CHAPTER III VIRTUES OF THIRD KALIMAH

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّىْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاَتْبَاعِهٖ حَمَلَةِ الدِّيْنِ الْقَوِيْمِ

THE VIRTUES OF ZIKR

FOREWORD

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

The sacred name of Almighty Allah carries the blessings, taste, sweetness, thrill, and peace of mind that is invariably experienced by one who has practised and remained absorbed in His zikr for a considerable time. This name brings joy to the heart and peace of mind. Almighty Allah has said Himself:

اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ (سورة رعد ركوع ٤)

"Lo! the zikr of Allah provides satisfaction for the hearts."

Today there is a wave of discontentment in the whole world; and the letters that I receive daily contain mostly accounts of worries and anxieties. The object of this booklet is that people who lack peace of mind, whether in an individual or collective capacity, may be told how to overcome their malady and that the good and blessed persons may be benefitted by the general publication of the virtues of zikr of Almighty Allah. It is just possible that the study of this booklet may inspire some people to recite the sacred name of Allah with sincerity (ikhlaas) and this may prove useful to me (also) at the time when only good deeds will prove helpful. Of course, Almighty Allah can, through His sheer grace, forgive one who has no good deeds to his credit.

Besides this, the thing which prompted me to this undertaking was that Almighty Allah, through His extreme Benevolence and Grace has blessed my uncle, Hazrat Muhammad Ilyas Kandhlavi, who resides in Nizamuddin (Delhi) with a special insight and zeal for the work of Tableegh, the activities of which are no longer confined to India alone, but have reached Hijaaz as well. This move-

ment is well known and needs no introduction. Its good results soon began to be visible in India and abroad generally, but especially so in the region of Mewat, as is well-known. The fundamental principles of this movement are basically very sound, good and strong, and are inherently fruitful and beneficial. One of the important principles is that those who are engaged in Tableegh work should be particular in practising zikr, and more so when they are actually busy in Tabligh work. After observing the wonderful results of this practice, I myself felt the necessity of writing this booklet. I was also ordered by my respected uncle that the virtues of zikr of Allah should be compiled and made available to them, so that those who so far practise it out of obedience to Allah may themselves feel an urge for doing so for the sake of its virtues, and thereby realise that zikr is a great wealth.

It is neither possible for a humble person like myself to compile a comprehensive treatise on the virtues of zikr, nor is it humanly possible to do full justice to this subject. I have however briefly described some narrations relating to this subject. I have divided the book into three chapters, of which the virtues of zikr in general are described in the first chapter, those of Kalimah Tayyibah in the second and those of the third Kalimah (known as Tasbeeh-Fatimah) in the third.

CHAPTER I

VIRTUES OF ZIKR IN GENERAL

Even if there were no ayat or hadith relating to zikr, we should not have forgotten to remember our real Benefactor, Whose blessings and favours on us at all times are unlimited, and have no parallel. It is but natural that we should remember our Benefactor, perform His zikr (remember Him) and thank Him. Countless virtues of zikr are described in the Qur'an and Ahaadith, and the sayings and deeds of our elders in support thereof are available for our benefit. No doubt, the blessings of the glorious zikr of Allah are unlimited and its effulgence is so sublime.

Here, I first describe a few ayaat (Verses from the Holy Qur'an) and then some ahaadith on the subject of His glorious zikr.

SECTION 1

Quranic Verses relating Zikr

(١) فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ (البقرة ، ركوع ١٨)

1. Therefore remember Me, I will remember you. Give thanks to Me and reject not Me.

(٢) فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ (البقرة ركوع ٢٥)

2. When (during the Hajj) ye pass on in the multitude from Arafaat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before this ye were of those gone astray.

(٣) فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ
النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ، وَمِنْهُمْ مَنْ
يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ، أُولَٰئِكَ
لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللهُ سَرِيعُ الْحِسَابِ (بقره ٢٥ ع)

3. And when ye have completed your Hajj rites, then remember Allah as ye remember your fathers, or with a more lively remembrance. There are men who say, "Our Creator! Give unto us, Your bounties in this world," but they will have no portion in the Hereafter."

There are men (also) who say, "Our Creator! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire." For them, there is in store a goodly portion (in both worlds) out of that which they have earned. Allah is swift at reckoning.

It is related in a hadith that the du'aa of three persons is not rejected rather it is surely accepted. (1) He who remembers Allah profusely (2) A wronged person (3) A ruler who avoids tyranny.

(٤) وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ (بقرة ٢٥ ع)

4. (During the Hajj) remember Allah all through the appointed days.

(٥) وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ (آل عمران ع ٤)

5. Remember thy Lord much, and praise Him in the early hours of night and morning.

(٦) اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَاخَلَقْتَ هٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
(آل عمران ع ٢٠)

6. (Talking of the wise men, these are) such as remember Allah, standing, sitting, and reclining, and consider the creation of the Heavens and the Earth, and say, (after deliberation) "Our Lord! Thou has not created this in vain. Glory be to Thee! Preserve us from the doom of the Fire."

(٧) فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ (النساء ١٥ع)

7. When ye have performed the act of salaat, remember Allah, standing, sitting and reclining (We should remember Him in all circumstances.)

(٨) وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى يُرَاءُوْنَ النَّاسَ وَلَايَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا (النساء – ٢١ ع)

8. (The hypocrites) when they stand up to worship, they perform it languidly and to be seen by men, and are mindful of Allah but little.

(٩) اِنَّمَا يُرِيْدُ الشَّيْطَانُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ، فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ (مائدة – ١٢ع)

9. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah, and from His worship. Will ye then leave off (these bad habits)?

(١٠) وَلَاتَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ (انعام ع٦)

10. Send not away those who call their Lord at morning and evening, seeking His countenance (pleasure).

(١١) وَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ (اعراف – ٣ع)

11. And call upon Him, making your devotion purely for Him (only).

(١٢) اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً اِنَّهٗ لَايُحِبُّ الْمُعْتَدِيْنَ وَلَاتُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ
(اعراف – ٧ع)

12. Call upon your Lord humbly and in secret. Lo! He loveth not transgressors. Work not confusion in the Earth after the fair ordering thereof, and call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good.

(١٣) وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا (اعراف ٢٢ ع)

13. Allah's are the fairest names. Invoke Him by them.

(١٤) وَاذْكُرْ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعاً وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَاتَكُنْ مِّنَ الْغَافِلِيْنَ (اعراف ٢٤)

14. And remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful.

(١٥) إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِ آيَاتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ (انفال ع١)

15. "They only are the (true) believers whose hearts feel a tremor when Allah is mentioned, and when the revelations of Allah are recited unto them, they find their faith strengthened, and who trust in their Lord. Thereafter mentioning the observance of salaat by them it is stated "Such in truth are the believers, they shall enjoy dignified positions with their Lord and blessed with His forgiveness and generous sustenance."

(١٦) وَيَهْدِيْ اِلَيْهِ مَنْ اَنَابَ ، اَلَّذِيْنَ آمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ (رعد - ع٤)

16. And He guideth unto Himself all who turn to Him in penitence; who have believed and whose hearts find satisfaction in the remembrance of Allah. Verily in the remembrance of Allah do hearts rest content!

(١٧) قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ اَيًّامَّا تَدْعُوْا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى (اسراء ١٢ع)

17. Say (unto mankind): call upon Allah, or call upon the Beneficient. By whatever name you call upon Him, it is well. His are the most beautiful names.

(١٨) وَاذْكُرْ رَبَّكَ اِذَا نَسِيْتَ (كهف ٤ع)

(وفي مسائل السلوك : فيه مطلوبية الذكر ظاهر)

18. And remember thy Lord when thou forgettest.

(١٩) وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَاتَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَلَاتُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ اَمْرُهٗ فُرُطًا (كهف - ع٤)

19. Restrain thyself along with those who call upon their Lord at morning and evening, seeking His pleasure; and let not thine eyes overlook them, desiring the pomp of this worldly life; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case has gone beyond all bounds.

(٢٠) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِيْنَ عَرْضًا ، الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَاءٍ عَنْ ذِكْرِيْ (كهف - ١١ع)

20. On that day, We shall present Hell to the disbelievers, plain to view; those whose eyes had been under a veil from remembrance of Me.

(٢١) ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ، اِذْ نَادٰى رَبَّهٗ نِدَاءً خَفِيًّا (مريم ع١)

21. A mention of the mercy of thy Lord unto His servant Zakariyya; when he cried unto his Lord a cry in secret.

(٢٢) وَاَدْعُوْا رَبِّيْ عَسٰى اَلَّا اَكُوْنَ بِدُعَاءِ رَبِّيْ شَقِيًّا (مريم ع ٣)

22. And I shall pray unto my Lord. It may be (and I have every hope), that with prayer unto my Lord, I shall not be unblest.

(٢٣) اِنَّنِيْ اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِيْ ، وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ ، اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى (طٰه - ١ع)

23. Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish salaat for My remembrance. Lo!

the Hour is surely coming. But I will keep it hidden, that every soul may be rewarded for that which it striveth to achieve.

(٢٤) وَلَا تَنِيَا فِيْ ذِكْرِيْ (طٰهٰ – ١ ع)

24. And be not faint in remembrance of Me. (This is a piece of advice for Prophet Moosa and Haroon (Alayhimas salaam).

(٢٥) وَنُوْحاً اِذْ نَادٰى مِنْ قَبْلُ (انبياء – ٦ ع)

25. And (mention) Nooh, (Alayhis salaam) when he cried of old; We heard his prayer (before times of Ibrahim (Alayhis salaam)

(٢٦) وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗ اَنِّيْ مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرَّاحِمِيْنَ (انبياء ٦ ع)

26. And (mention) Ayyoob (Alayhis salaam) when he cried unto his Lord, "Lo! adversity afflicteth me, and Thou are Most Merciful of all who show mercy.

(٢٧) وَذَاالنُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمَاتِ اَنْ
لَّآاِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ (انبياء ٦ ع)

27. And Zun-Noon Younus (Alayhis salaam) when he went off in anger (displeased with his community) and deemed that We had no power over him; but he cried out in the darkness (of the whale) saying "There is no God save Thee: be Thou glorified! Lo! I have been a wrong-doer."

(٢٨) وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَاتَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوَارِثِيْنَ (أنبياء – ٦ ع)

28. And (mention) Zakariyya (Alayhis salaam) when he cried unto his Lord, "My Lord! Leave me not childless, though Thou art the best of inheritors."

(٢٩) اِنَّهُمْ كَانُوْا يُسَارِعُوْنَ فِي الْخَيْرَاتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا وَكَانُوْا لَنَا
خَاشِعِيْنَ (أنبياء ٦ ع)

29. Lo! they (the Prophets mentioned before) used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive to Us.

(٣٠) وَبَشِّرِ الْمُخْبِتِيْنَ ، اَلَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ (حج – ٥ ع)

30. And give good tidings to the humble: whose hearts fear when Allah is mentioned.

(٣١) اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَا آمَنَّا فَاغْفِرْلَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ
الرَّاحِمِيْنَ ، فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰى اَنْسَوْكُمْ ذِكْرِيْ وَكُنْتُمْ مِنْهُمْ تَضْحَكُوْنَ ،
اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَاصَبَرُوْآ اَنَّهُمْ هُمُ الْفَائِزُوْنَ (مؤمنون – ٦ ع)

31. (While talking to the unbeliever on the Day of Judgement, they will be asked whether they remember) Lo! There was a party of My servants who said, "Our Lord! we believe, therefore forgive us and have mercy on us, for Thou art best of all who show mercy."

But ye chose them for a laughing-stock, until this (past time) caused you to forget remembrance of Me, while ye laughed at them. Lo! I have rewarded them this day for as much as they were steadfast; and they verily are the triumphant.

(٣٢) رِجَالٌ لَّاتُلْهِيْهِمْ تِجَارَةٌ وَّلَابَيْعٌ عَنْ ذِكْرِ اللّٰهِ (الاية) (نور – ٥ ع)

32. (While praising men with perfect faith) Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due.

(٣٣) وَلَذِكْرُ اللّٰهِ اَكْبَرُ (عنكبوت ٥ ع)

33. But verily, remembrance of Allah is the most important.

(٣٤) تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفاً وَّطَمَعاً وَّمِمَّا رَزَقْنَاهُمْ
يُنْفِقُوْنَ ، فَلَاتَعْلَمُ نَفْسٌ مَّا اُخْفِيَ لَهُمْ مِنْ قُرَّةِ اَعْيُنٍ جَزَآءً م بِمَا كَانُوْا يَعْمَلُوْنَ
(سجدة – ٢ ع) في الدر عن الضحاك هم قوم لايزالون يذكرون الله وروى نحوه عن ابن عباس

34. (Those) who forsake their beds to call upon their Lord in fear and hope, and spend of what We have bestowed on them. No soul knoweth what joy is kept hidden for them as a reward for what they used to do.

Note: It is mentioned in a hadith that one who prays to Allah in the last portion of the night gains acceptance of Allah. If possible, you should remember Allah at this hour.

(٣٥) لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوْا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًا (احزاب – ع ٣)

35. Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembreth Allah much.

(٣٦) وَالذّٰكِرِيْنَ اللهَ كَثِيْرًا وَّالذّٰكِرَاتِ اَعَدَّ اللهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا (احزاب ع ٥)

36. (While talking of the virtues of the believers) And men who remember Allah much and women who remember; Allah hath prepared for them His forgiveness and a vast reward.

(٣٧) يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا اللهَ ذِكْرًا كَثِيْرًا ، وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا (احزاب ٦ع)

37. O ye who believe! Remember Allah with much remembrance. And glorify Him morning and evening.

(٣٨) وَلَقَدْ نَادٰنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ (صافات ع٣)

38. And Nooh (Alayhis salaam) verily prayed unto Us, and We are the best Who grant prayers.

(٣٩) فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللهِ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ (زمر – ع٣)

39. Then woe unto those whose hearts are hardened against remembrance of Allah. Such are clearly in error.

(٤٠) اَللهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللهِ ذٰلِكَ هُدَى اللهِ يَهْدِيْ بِهٖ مَنْ يَّشَاءُ (زمر ع٣)

40. Allah hath (now) revealed the most beautiful message of the Qur'an, a Scripture consistent with itself, repeating (its teaching in various aspects). Whereat doth tremble the skins of those who fear their Lord, so that their flesh and their hearts soften to Allah's remembrance. Such is Allah's guidance, wherewith be guideth whom He will.

(٤١) فَادْعُوْا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ (مؤمن ٢ع)

41. Therefore pray unto Allah, making devotion pure for Him (only), however much the disbelievers may be averse.

(٤٢) هُوَ الْحَيُّ لَا اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ (مؤمن ٧ع)

42. He is the Living One, there is no Allah save Him. So pray unto Him, making devotion pure for Him (only).

(٤٣) وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِيْنٌ (زخرف ٤ع)

43. And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade.

(٤٤) مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهُ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللهِ وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْأَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا (فتح – ع ٤)

44. Muhammad (Sallallaho alaihe wasallam) is the messenger of Allah. And those with him are hard against

the disbelievers and merciful among themselves. Thou seest them bowing and falling prostrate (in worship), seeking bounty from Allah and His acceptance. Their mark is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel—like sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the farmers—In the same manner, the Companions of the Prophet (Sallallaho alaihe wasallam) were weak in the beginning then grew in strength day by day, that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.

COMMENTARY

In these verses though the emphasis obviously is on the blessings occurring from ruku, sujood and salaat but there is also an indication about the blessings associated with the second part of the Kalimah viz. (Muhammadur Rasulullah).

Imam Raazi (Rahmatullah alaih) has related that in the treaty of Hudaibiyah, on the refusal and insistence of the unbeliever not to write 'Muhammad Rasulullah' and to substitute it by 'Muhammad bin Abdullah', Allah Ta'aalaa asserts that He himself bears testimony to the Prophethood of Muhammad (Sallallaho alaihe wasallam). When the Sender confirms personally about a particular person to be His messenger, then the non-acceptance by any number of people does not matter. To confirm this testimony, Allah Ta'aalaa made the statement 'Muhammadur Rasulullah' (Muhammad is a Prophet of Allah).

There are other important subjects in these verses. One of them relates to the glow on the face of a blessed person. It has been explained that a person who keeps a vigil at night for prayers develops such a glow on his face. Imaam Raazi (Rahmatullah alaih) considers it an established fact that if two persons keep awake at night, one spending it in sensual and idle pleasures and the other uses his time in reciting the Qur'an, learning religious knowledge and offering prayers, they will get up with different facial expressions the next morning. The latter described above will be because of his spiritual glow, will show himself quite a different person.

The third important thing is that Imaam Maalik (Rahmatullah alaih) and a group of scholars established kufr for those people who talk ill of the Sahaba and bear hatred against them.

(٤٥) اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ (حديد ع٢)

45. Is not the time ripe for the hearts of those who believe to submit to Allah's reminder?

(٤٦) اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَاَنْسَاهُمْ ذِكْرَ اللهِ اُوْلٰٓئِكَ حِزْبُ الشَّيْطَانُ اَلَا اِنَّ
حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُوْنَ (مجادلة – ٣ ع)

46. (Mentioning of the hypocrites.) The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?

(٤٧) فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِيْ الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللهِ وَاذْكُرُوْا
اللهَ كَثِيْرًا لَعَلَّكُمْ تُفْلِحُوْنَ (جمعة – ٢ع)

47. And when the (Friday) prayer is ended, then disperse in the land and seek of Allah's bounty, (with the permission to engage yourself in worldly pursuits but even then) and remember Allah much, that ye may be successful.

(٤٨) يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتُلْهِكُمْ اَمْوَالُكُمْ وَلَا اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ وَمَنْ يَفْعَلْ
ذٰلِكَ فَاُوْلٰٓئِكَ هُمُ الْخَاسِرُوْنَ (منافقون – ٢ع)

48. O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. (These things will not last beyond the grave and Allah's remembrance will prove useful in the Hereafter.

(٤٩) وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوْا الذِّكْرَ وَيَقُوْلُوْنَ
اِنَّهٗ لَمَجْنُوْنٌ (قلم – ٢ع)

49. And Lo! those who disbelieve would fain disconcert thee with their eyes when they hear the message (the Qur'an) and they say, "Lo! he is indeed mad."

Note: Using the eyes in this manner indicates their extreme enmity. Hasan Basri (Rahmatullah alaih) advises benediction on a person, affected by malignant looks, after reciting this verse.

(٥٠) وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا (جن ع ١)

50. And whoso turneth away from the remembrance of His Lord; He will thrust him into ever-growing torment.

(٥١) وَاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ، قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَلَآاُشْرِكُ بِهٖٓ اَحَدًا (جن ع ١)

51. And when the devotee of Allah (Muhammad Sallallaho alaihe wasallam) stood up in prayer to Him, they crowded on him, almost stifling him. Say (unto them, O Muhammad), I pray unto Allah only, and ascribe to Him no partner.

(٥٢) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا (مزمل – ع ١)

52. So remember the name of thy Lord and devote thyself to him with whole-hearted devotion. (All other attachments should be reversed at that time and devotion to Allah should dominate).

(٥٣) وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ، وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ، اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا (دهر ع ٢)

53. Remember the name of thy Lord at morning and evening; and worship Him (a portion) of the night, and glorify Him through long night in Tahajjud salaat. Lo! these people who oppose you, love the fleeting life, and put behind them (the remembrance of) a grievous day.

(٥٤) قَدْ اَفْلَحَ مَنْ تَزَكّٰى وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى (سورة أعلى ع ١)

54. He is successful who purifieth himself (of evil manners) and remembereth the name of his Lord, so prayeth.

Chapter 1

SECTION 2

AHAADITH ON ZIKR

(REMEMBRANCE OF ALLAH)

When the importance of zikr has been emphasised in so many verses of the Holy Qur'an, the number of ahaadith on this subject is naturally far too great; it is in proportion to the many voluminous books of ahaadith. The Holy Qur'an is one book of only 30 parts, but the books of ahaadith are many and each book contains a large number of ahaadith. For example, Bukhari Shareef alone consists of 30 voluminous parts, and similarly Abu Dawood Shareef has 32 parts. There is no book of ahaadith which does not contain several ahaadith on the subject of zikr, and it is, therefore impossible to quote all such ahaadith in this small booklet. Of course, a single verse of the Holy Qur'an or a hadith moves the faithful to good actions, but volumes of books would not move an unwilling person, who is like an ass carrying a load of books.

Hadith No 1

(١) عَنْ اَبِيْ هُرَيْرَةَ رَضِىَ للهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ اللهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَاَنَا مَعَهُ اِذَا ذَكَرَنِيْ فَاِنْ ذَكَرَنِيْ فِيْ نَفْسِهِ ذَكَرْتُهُ فِيْ نَفْسِيْ وَاِنْ ذَكَرَنِيْ فِيْ مَلَاءٍ ذَكَرْتُهُ فِيْ مَلَاءٍ خَيْرٍ مِنْهُمْ وَاِنْ تَقَرَّبَ اِلَيَّ شِبْرًا تَقَرَّبْتُ اِلَيْهِ ذِرَاعاً وَاِنْ تَقَرَّبَ اِلَيَّ ذِرَاعًا تَقَرَّبْتُ اِلَيْهِ بَاعًا وَاِنْ اَتَانِيْ يَمْشِيْ اَتَيْتُهُ هَرْوَلَةً

رواه أحمد والبخاري ومسلم والترمذي والنسائى وابن ماجه والبيهقى في الشعب وأخرج أحمد والبيهقى في الأسماء والصفات عن أنس بمعناه بلفظ ابن آدم إذا ذكرتنى في نفسك الحديث وفي الباب عن معاذ بن أنس عند الطبراني بإسناد حسن وعن ابن عباس عند البزار بإسناد صحيح والبيهقي وغيرهما وعن أبي هريرة عن ابن ماجة وابن حبان وغيرهما بلفظ : أنا مع عبدي إذا ذكرني وتحركت بي شفتاه كافي الدر المنثور والترغيب للمنذري والمشكواة مختصرا وفيه برواية مسلم عن أبى ذر بمعناه وفي الاتحاف علقه البخاري عن أبي هريرة بصيغة الجزم ورواه ابن حبان من حديث أبي الدرداء

Hadhrat Abu Hurairah (Radhiyallaho anho) narrated that Rasulullah (Sallallaho alaihe wasallam) has said, "Almighty Allah says, 'I treat my slave (man) according to his expectations from Me, and I am with him when he remembers Me. If he remembers Me in his heart, I remember him in My heart; if he remembers Me in a gathering, I remember him in a better and nobler gathering (i.e. of angels). If he comes closer to Me by one span, I go towards him a cubit's length, if he comes towards Me by a cubit's length, I go towards him an arm's length, and if he walks towards Me, I run unto him."

Note: There are several points elaborated in this hadith. The first point is that Allah deals with a man according to his expectations from Him. One should therefore always be hopeful of the mercy and benevolence of Almighty Allah and never be despondent of His blessings. Certainly, we are extremely sinful and justly deserve punishment on account of our evil deeds, yet in no case should we feel despondent of the mercy of Allah, as He may perhaps totally forgive us.

إِنَّ اللهَ لَايَغْفِرُ اَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَاءُ

"Lo! Allah forgiveth not if a partner be ascribed unto Him and forgiveth all save that to whom He will."

But Almighty Allah may or may not forgive; that is why the Ulama say that true belief lies in between hope (of forgiveness of Allah) and fear (of His wrath). The Holy Prophet (Sallallaho alaihe wasallam) once visited a young Sahabi, who was breathing his last, and asked him how he was feeling. He replied, "O! Messenger of Allah, I am hopeful of the mercy of Allah, and yet I am afraid of my sins." Thereupon the Holy Prophet (Sallallaho alaihe wasallam) said "When the heart of a believer is filled with these two feelings of hope and fear, Almighty Allah fulfils his hope and saves him from what he is afraid of."

It is mentioned in one hadith that a believer thinks of his sin, as if he is sitting under a huge rock that is threatening to fall on him, while for a transgressor his sin is no more than a fly which is easily scared off, i.e., he takes his sins very lightly. In short, one should be appropriately afraid of ones sins, and at the same time remain hopeful of Allah's mercy.

Hadhrat Mu'aaz (Radhiyallaho anho) died of the plague and, in the moments of death's agony, he fainted many times. Whenever he regained consciousness for a moment, he would say, "Oh Allah! Thou knowest that I love Thee. By Thy Honour and Glory, Thou knowest this very well." Just before breathing his last, he said, "O Death, you are a welcome guest but have come at a time when there is nothing in the house to eat." Then he said, "O Allah! Thou knowest very well that I always feared Thee, and today I die hopeful of Thy forgiveness. O Allah! I enjoyed life, not in digging canals and planting gardens, but in remaining thirsty in the hot weather, in undergoing hardships for the sake of Islaam, and in taking part in the gatherings engaged in zikr under the supervision of the Ulama."

Some Ulama have written that the fulfilment of expectations promised by Almighty Allah in the aforesaid hadith is in its most general sense. It carries assurance not only in respect of forgiveness but also in respect of prayers, health, wealth and safety. For instance when a person prays to Allah and sincerely believes that Allah shall accept his prayer, then his prayer is actually accepted, but if he has doubt (that his prayer would not be accepted), it is not accepted. Thus, in another hadith it is stated that the prayer of a person is granted so long as he does not say that his prayer is not granted. The same is true in the case of all blessings relating to health, prosperity, etc. According to one hadith, if a destitute person discloses his hunger to everybody, he is not relieved of his poverty, but if he shows submission to Gracious Allah, his condition may soon change for the better. However, hoping for the better from Almighty Allah is one thing, and being over-confident of His help and forgiveness is another thing. Almighty Allah has warned us against such an attitude in several verses of the Holy Qur'an e.g.

وَلَا يَغُرَّنَّكُم بِاللهِ الْغَرُوْرُ

"Let not the deceiver (the Satan) beguile you in regard to Allah" i.e. one should not be misled by the devil to commit sins just because Allah is the most Merciful and the Forgiver".

There is another verse,

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا كَلَّا

"Hath he knowledge of the Unseen, or hath he made a pact with the Beneficent. No, never."

The second point in this hadith is "Whenever a slave of mine remembers Me, I am with him." In another hadith, it is stated, "So long as one's lips move in My remembrance I remain with him" i.e. Almighty Allah bestows His special care and mercy on him during all this time.

The third point is that Almighty Allah mentions him with a favour to the angels, which signifies the value of zikr. Firstly, this is because Allah created man such that inherently he is liable to be good as well as to go astray, as given below in Hadith No. 8. Submission on his part therefore deserves special appreciation. Secondly, at the time of Aadam's creation, the Angels (who have no instinct for doing evil) could not understand the creation of man and had contended that he would cause blood-shed and trouble in the world, while they are always there to praise and glorify Almighty Allah. Thirdly, man's worship of Allah and submission to His will is more commendable than that of the Angels, because he does so on account of his faith in the unseen which, however, is actually seen by the angels. It is to this fact that Allah refers in the Holy Book: "How would man not have worshipped if he had actually seen the Paradise and the Hell." It is for this reason that Almighty Allah praises the noble deeds of those who worship and glorify Him without seeing Him.

The fourth point contained in the above-mentioned hadith is that if a man increases his devotion to Almighty Allah, the increase in His mercy and kindness upon him is proportionately far greater. "Getting near" and "running" signify immediate increase in His blessings and mercy. Thus, it is upto a person that, if he wants to enjoy more kindness and favours from Almighty Allah, he should increase his devotion to Him.

The fifth point in the above mentioned hadith is that the Angels have been stated to be superior to man, while it is commonly known that man is the best creation of Allah. One reason for this has already been explained in the translation (of the hadith), that the angels are superior because they are innocent and are unable to commit sins. Secondly, they are superior because they are better than the majority of men, including even the majority of believers; and yet some selected Believers like the Prophets (Alaihimus salaam) are superior to the angels. There are other reasons

as well, which are however left out in order to prevent the discourse from getting too long.

Hadith No. 2

(٢) عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِىَ للهُ تَعَالٰى عَنْهُ اَنَّ رَجُلًا قَالَ يَارَسُوْلَ اللهِ اِنَّ شَرَائِعَ الْاِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَاَخْبِرْنِىْ بِشَيْءٍ اَسْتَنُّ بِهٖ قَالَ لَايَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ

أخرجه ابن شيبة وأحمد والترمذي وحسنه وابن ماجه وابن حبان في صحيحه والحاكم وصححه والبيهقي كذا في الدر وفي المشكواة برواية الترمذي وابن ماجة وحكى عن الترمذي حسن غريب اهـ قلت وصححه الحاكم وأقره عليه الذهبي وفي الجامع الصغير برواية أبي نعيم في الحلية مختصرا بلفظ : اَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللهِ وَرَقَمَ لَهُ بِالضُّعْف وبمعناه عن مالك بن يخامر اَنَّ مُعَاذ بن جَبَلَ قال لَهُمْ اِنَّ آخِرُ كَلَامٍ فَارَقْتُ عَلَيْهِ رَسُوْلَ اللهِ ﷺ اَنْ قُلْتُ اَيُّ الأعمالِ اَحَبُّ إِلَى اللهِ؟ قال : أن تَمُوتَ وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللهِ ، أخرجه ابن أبي الدنيا والبزار وابن حبان والطبراني والبيهقي كذا في الدر والحصن والحصين والترغيب للمنذري وذكره في الجامع الصغير مختصرا وعزاه إلى ابن حبان في صحيحه وابن السنى في عمل اليوم والليلة والطبراني في الكبير والبيهقي في الشعب وفي مجمع الزوائد رواه الطبراني بأسانيد

A Sahabi once said, "O, Rasulullah, (Sallallaho alaihe wasallam), I know that the commandments of Shareeat are many, but of these tell me the one that I may practise assiduously throughout my life." The Prophet, (Sallallaho alaihe wasallam), replied, "Keep your tongue always moist (i.e. busy) with the zikr of Allah." According to another hadith, Harat Mu'aaz (Radhiyallaho anho) has said, "Once at the time of my departure from Rasulullah (Sallallaho alaihe wasallam), I asked him to advise me of that action which is most pleasing to Almighty Allah: whereupon he replied, "At the time of your death, your tongue should be busy with zikr of Almighty Allah."

Note: By "my departure", Hadhrat Mu'aaz (Radhiyallaho anho) refers to the occasion when he was appointed by the Holy Prophet (Sallallaho alaihe wasallam) as the Governor of Yemen and sent there for teaching and propagating Islaam. It was at the time of that farewell that Rasulullah (Sallallaho alaihe wasallam) had given him some parting instructions.

By saying that "the commandments of Sharee-at are many", the Sahabi had meant that although observance of every commandment is imperative, to specialize and attain perfection in each and every one is difficult; and so he wanted that Rasulullah (Sallallaho alaihe wasallam), may recommend him something of over-riding importance which he might hold fast to, and practise at all times and in all conditions of sitting, standing or walking.

According to another hadith, a person who possesses the following four things is truly blessed, from the worldly as well as spiritual point of view:—

(i) A tongue ever absorbed in the zikr of Almighty Allah.

(ii) A heart filled with gratitude of Allah.

(iii) A body capable of undergoing hardships.

(iv) A wife who does not betray her husband's trust in respect of her chastity and his wealth.

The phrase "moist tongue" according to some Ulama means excessive utterance (of zikr) and, idiomatically, it is used to convey excessive glorification and praise. But in my (the author's) humble opinion it can have another meaning as well. It is always very sweet and pleasant to talk of one's beloved, as is the common feeling and experience of every lover. On this basis, the phrase "moist tongue" would, therefore mean that one should glorify with love the name of Almighty Allah, so as to feel love's sweetness in the mouth. I have observed many times that when some of my religious elders do zikr aloud, the flavour of the sweetness enjoyed by them is so transmitted to the listeners that their mouths also feel the sweetness and they share the ecstasy likewise. But this phenomenon is possible only where there is a genuine yearning for zikr, and the tongue is accustomed to excessive zikr. It is stated in one hadith that the proof of one's love for Almighty Allah lies in one's love for the zikr of Allah, and in the same way lack of zikr betrays lack of attachment with Almighty Allah.

Hadhrat Abu Darda (Radhiyallaho anho) said that those who keep their tongues wet with the zikr of Allah, will enter paradise smiling.

Hadith No. 3

(٣) عَنْ اَبِيْ الدَّرْدَاءِ رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعِهَا فِيْ دَرَجَاتِكُمْ وَخَيْرٍ لَّكُمْ مِنْ اِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرٍ لَّكُمْ مِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ وَيَضْرِبُوْا اَعْنَاقَكُمْ قَالُوْا بَلٰى قَالَ ذِكْرُ اللّٰهِ

أخرجه أحمد والترمذي وابن ماجه وابن أبي الدنيا والحاكم وصححه والبيهقي كذا في الدر والحصن والحصين قلت : قال الحاكم صحيح الاسناد ولم يخرجاه وأقره عليه الذهبي ورقم له في الجامع الصغير بالصحة وأخرجه أحمد عن معاذ بن جبل كذا في الدر وفيه أيضاً برواية أحمد والترمذي والبيهقي عن أبي سعيد سئل رسول الله ﷺ أيُّ العِبَادِ اَفْضَلُ دَرَجَةً عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ؟ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا ، قُلْتُ يَارَسُوْلَ اللّٰهِ وَمِنَ الْغَازِيْ؟ قَالَ : لَوْ ضَرَبَ بِسَيْفِهِ فِيْ الْكُفَّارِ وَالْمُشْرِكِيْنَ حَتّٰى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُوْنَ اللّٰهَ اَفْضَلَ مِنْهُ دَرَجَةً

Rasulullah (Sallallaho alaihe wasallam) once said to his companions, "Shall I tell you of something that is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, will elevate your status in the Hereafter, and carries more virtue than the spending of gold and silver in the service of Allah or taking part in jihaad and slaying or being slain in the path of Allah." The Companions begged to be informed of such an act. The Prophet (Sallallaho alaihe wasallam) replied, "It is the zikr of Almighty Allah."

Note: This hadith is a generalized statement; otherwise, at times of specific need and emergency sadaqah (charity) and jihaad (fighting in the path of Allah), etc., become more desirable, as stated in some other ahaadith. These acts become more important during the hour of need, but the zikr is for all times and therefore generally more important and virtuous.

According to another hadith, Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "for everything there is a purifier or cleanser. (For instance, soap is used for cleaning the body and the clothes, while a furnace is used for purifying iron). The zikr of Almighty Allah cleanses and purifies the heart, and provides the best protection against retribution in the Hereafter." This hadith describes zikr as the purifier of the heart, and as such it also established superiority of zikr over all other actions,

because the value of every act of worship depends upon ikhlaas (sincerity of the intention), which in turn depends on the purity of heart. Therefore, according to some Sufis, the zikr in this hadith implies the zikr of the heart as against the zikr by the tongue. By the zikr of the heart, they mean that the heart remains always conscious of, and in communication with Almighty Allah. This state of the heart is doubtless superior to all kinds of worship, because when this state is attained, then omission of any kind of worship is just not possible. All parts of the human body, internal and external, are controlled by the heart and submit completely to the Being to Whom the heart is attached. The conduct of true lovers bears ample testimony to this fact.

There are many more ahaadith that describe the superiority of zikr over all other actions. Somebody enquired of Hazrat Salmaan (Radhiyallaho anho) as to what action of man is most virtuous. He replied, "Have you not read in the Holy Qur'an,

وَلَذِكْرُ اللّٰهِ اَكْبَرُ

(certainly the zikr of Allah is most exalted)?"

Hadhrat Salmaan (Radhiyallaho anho) had referred here to the first ayat of Part 21 of the Holy Qur'an. The author of "Majaalisul Abraar", while commenting on this Hadith, has written that zikr of Allah is described to be superior to sadaqah, jihaad, and all forms of worship, because it is an end in itself, and all types of worship constitute only a means to achieve this end. zikr is of two kinds: one is done by word of mouth and the other is in the form of deep meditation and contemplation. It is the latter form of zikr that is implied in the hadith which states that meditation for one moment is better than doing worship for seventy years. Hadhrat Suhail (Radhiyallaho anho) reported that Rasulullah (Sallallaho alaihe wasallam) has said, "The reward of the zikr of Allah is seven hundred thousand times more than that for spending wealth in the path of Allah."

Thus, in conclusion, it is evident that jihaad and sadaqah, etc., assume more importance and become more virtuous due to the need of the hour. The ahaadith which describe their superiority are therefore understandable. For instance, it is stated in one hadith that standing up for a short while in the path of Allah is more valuable than offer-

ing salaat at home for seventy years. Although salaat is unanimously admitted to be the best form of worship, yet taking part in jihaad at the time of an invasion by the infidels carries far greater reward.

Hadith No. 4

(٤) عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَيَذْكُرَنَّ اللّٰهَ اَقْوَامٌ فِيْ الدُّنْيَا عَلَى الْفُرُشِ الْمُمَهَّدَةِ يُدْخِلُهُمُ اللّٰهُ فِيْ الدَّرَجَاتِ الْعُلٰى أخرجه ابن حبان كذا في الدر قلت : ويؤيده الحديث المتقدم قريبا بلفظ ارفعها في درجاتكم وأيضا قوله صلى الله عليه وسلم سَبَقَ الْمُفَرِّدُوْنَ قَالُوْا وَمَا الْمُفَرِّدُوْنَ يَا رَسُوْلَ اللّٰهِ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَالذَّاكِرَاتُ رواه مسلم كذا في الحصن وفي رواية قال الْمُسْتَهْتِرُوْنَ فِيْ ذِكْرِ اللّٰهِ يَضَعُ الذِّكْرُ عَنْهُمْ اَثْقَالَهُمْ فَيَأْتُوْنَ يَوْمَ الْقِيَامَةِ خِفَافاً رواه الترمذي والحاكم مختصرا وقال صحيح على شرط الشيخين وفي الجامع رواه الطبراني عن أبي الدرداء أيضا

Rasulullah (Sallallaho alaihe wasallam), said, "There are many a people who do zikr of Almighty Allah, while lying comfortably in their soft beds, and for this, they will be rewarded with the highest positions in Paradise by Almighty Lord."

Note: Generally, the greater the sufferings and hardships one undergoes in the cause of religion, the higher will be his status in the Hereafter. But the zikr of Allah is such a blessed act that, even if it is done in soft beds in this world, it will bring high rewards and elevated positions in the Hereafter. Rasulullah (Sallallaho alaihe wasallam) had said, "If you keep yourselves busy in zikr all the time, the angels will shake hands with you in your beds as well as on your way."

Once Rasulullah (Sallallaho alaihe wasallam) said, "The mufarrideen have gone far ahead." "Who are the mufarrideen?" enquired the Sahabah. Rasulullah (Sallallaho alaihe wasallam) replied, "Those who are intensely devoted to the zikr of Allah." On the basis of this hadith, the Sufis have stated that the kings and rulers should not be prevented from zikr of Allah, for they, by this means, can attain a lofty rank in the Hereafter.

Hadhrat Abu Darda (Radhiyallaho anho) says, "Glorify Almighty Allah during the time of prosperity and happiness, and it will help you in times of distress and trouble." Hadhrat Salmaan Faarsi (Radhiyallaho anho) said, "If a person remembers Allah in times of peace, pleasure and prosperity, then whenever he is in trouble and difficulty, the angels, being familiar with his voice, recognise him in his helplessness and intercede before Almighty Allah (for his forgiveness); but, if one who does not remember Allah in his time of pleasure and happens to pray for help at the time of difficulty, the angels find his voice to be quite unfamiliar and therefore do not intercede for him."

Hadhrat Ibn Abbas, (Radhiyallaho anho) said, "Paradise has eight gates, one of which is exclusively reserved for those who are engaged in zikr." It is said in one hadith, "A person who constantly does zikr of Allah is immune from hypocrisy in faith", and according to another hadith, "He is loved by Almighty Allah."

Once during his return journey to Madina Rasulullah (Sallallaho alaihe wasallam) said, "Where are those who have gone ahead." The Companions said, "The fast travellers have gone ahead"; then Rasulullah (Sallallaho alaihe wasallam) said, "Those who remain ahead are the persons who remain constantly absorbed in zikr. Whoever desires to enjoy himself in Paradise, should do zikr of Allah excessively."

Hadith No 5

(٥) عَنْ اَبِيْ مُوْسَى قَالَ قَالَ النَّبِيُّ ﷺ مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهُ وَالَّذِيْ لَايَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ اخرجه البخاري ومسلم والبيهقي كذا في الدر والمشكوٰة

Rasulullah (Sallallaho alaihe wasallam) said, "The contrast between a person who glorifies Almighty Allah and one who does not remember Him is like that between the living and the dead."

Note:

Life is dear to all, and every one fears death. The Prophet (Sallallaho alaihe wasallam) meant to say that one who does not remember Allah, though bodily alive, is spiritually dead and his life is but worthless. A Persian couplet quoted here by the author means,

"(The lover says) My life (of loneliness) is no life; his is the life who lives in contact with the beloved."

Some scholars have stated that the example refers to the condition of the heart: the heart that remembers Allah is really alive, while the one that does not, is described as

dead. Some scholars say that the contrast is in respect of gain and loss. A man who harasses a zaakir is like one harassing a living being, and he will be avenged for this harassment and will suffer for it. One who ill-treats the neglectful, ill-treats a dead body, which cannot avenge itself. Some Sufis say that the hadith refers to the eternal life of the zaakireen, because those who glorify Allah constantly with sincerity never really die, but instead remain spiritually alive even after passing away from this world. The zaakireen also enjoy a special life after death, like the martyrs, mentioned in a verse of the Holy Qur'an:

بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay, they are alive in the eyes of their Sustainer.

Hakiem Tirmizi writes, "Zikr moistens the heart and softens it. A heart that is devoid of zikr becomes dry and hard, due to the excessive heat of lust and base desires. All parts of the body likewise become stiff and abstain from submission to Allah; if you try to bend them, they break like a dry piece of wood, which can be used as firewood only.

Hadith No. 6

(٦)عَنْ اَبِيْ مُوْسَىٰ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَنَّ رَجُلًا فِيْ حِجْرِهٖ دَرَاهِمُ يَقْسِمُهَا وَاٰخَرُ يَذْكُرُ اللهَ لَكَانَ الذَّاكِرُ لِلّٰهِ اَفْضَلَ أخرجه الطبراني كذا في الدر وفي مجمع الزوائد رواه الطبراني في الأوسط ورجال وثقوٗ

Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "If a person has a lot of wealth and distributes it amongst the needy, while another person is only busy with the zikr of Allah, the latter, who is engaged in zikr, is the better of the two."

Note:

Spending in the path of Allah is a splendid virtue, but zikr of Allah is more virtuous. How lucky are those well-to-do persons who, in addition to spending for the pleasure of Allah, remain also devoted to His zikr.

According to one hadith, Almighty Allah also gives sadaqah every day, i.e. He showers His favours on the people, and everybody gets what he deserves, but the luckiest is the person who is favoured with the ability to do His zikr. People who are engaged in different occupations, such as trade, farming and service, should spare some time for zikr every day and thereby earn great rewards. It should not be difficult to devote an hour or two out of 24 hours, exclusively for this noble purpose.

A lot of our time is wasted in frivolous pursuits, and some of this can be easily spared for this most useful work.

In another hadith, the Prophet (Sallallaho alaihe wasallam) is reported to have said, "The wisest of all people are those who keep track of time, with the help of the sun, the moon, the stars, and the shadows, for doing zikr regularly." Nowadays we can determine time with the help of watches, yet one should be able to judge time with the help of these natural agents, so that no time gets wasted in case the watch stops or goes out of order. In another hadith, it is stated that the place where zikr is done, takes pride over other parts of the earth.

Hadith No. 7

(٧) عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لَيْسَ يَتَحَسَّرُ اَهْلُ الْجَنَّةِ اِلَّا عَلٰى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوْا اللهَ تَعَالٰى فِيْهَا اخرجه الطبراني والبيهقي كذا في الدر وفي الجامع رواه الطبراني ورجاله في الكبير والبيهقي في الشعب في ورقم له بالحسن وفي مجمع الزوائد رواه الطبراني ورجاله ثقات وفي شيخ الطبراني خلاف وأخرج ابن أبي الدنيا والبيهقي عن عائشة رضى الله عنها بمعناه مرفوعًا كذا في الدر وفي الترغيب بمعناه عن أبي هريرة مرفوعًا وقال رواه أحمد بإسناد صحيح وابن حبان والحاكم وقال صحيح على شرط البخاري

The Holy Prophet (Sallallaho alaihe wasallam) said, "Those who are admitted into Paradise will not regret over anything of this world, except the time spent without zikr in their life."

Note:

After their entry into Paradise, when they will see the huge reward (as large as mountains) for remembering Allah once, they will feel extremely sorry over their loss caused by the time spent without zikr, as can be well imagined. In this world, there are such blessed persons who would not

relish this life it is were spent without the zikr of Allah. Hafiz Ibn Hajar (Rahmatullah alaih) writes in his book "Munabbihaat" that Yahya bin Mu'aaz Raazi (Rahmatullah alaih) used to say in his supplication:

اِلٰهِیْ لَایَطِیْبُ اللَّیْلُ اِلَّا بِمُنَاجَاتِكَ وَلَایَطِیْبُ النَّهَارُ اِلَّا بِطَاعَتِكَ وَلَاتَطِیْبُ الدُّنْیَا
اِلَّا بِذِكْرِكَ وَلَا تَطِیْبُ الْاٰخِرَةُ اِلَّا بِعَفْوِكَ وَلَا تَطِیْبُ الْجَنَّةُ اِلَّا بِرُؤْیَتِكَ

O Allah! the nigl.. is no good unless spent in communion with You, the day is no good unless spent in worshipping You, this life is no good without Your zikr, the next life will be no good without forgiveness from You, and Paradise will not be enjoyable without beholding You.

Hadhrat Sirri (Rahmatullah alaih) says, "I saw Jurjani swallowing roasted barley flour. He told me that he had compared the time taken in chewing bread and in eating barley flour: eating bread took so much longer that he could say سُبْحَانَ اللهِ seventy times in that time. Therefore, he had not taken bread for forty years, and had lived by swallowing barley flour alone."

It is said about Mansoor bin Mu'tamar that he never spoke to anybody after Ishaa prayers for forty years. Similarly, it is said about Rabee' bin Hatheem that it was his practice for twenty years that he noted down what he talked during the day, and would check at night whether that talking was necessary or not. Those pious scholars were particular that every moment of their life was spent in zikr and in nothing else.

Hadith No 8

(٨) عَنْ اَبِیْ هُرَیْرَةَ وَاَبِیْ سَعِیْدٍ رَضِیَ اللهُ عَنْهُمَا اَنَّهُمَا شَهِدَا عَلٰی رَسُوْلِ اللهِ ﷺ
اَنَّهٗ قَالَ لَایَقْعُدُ قَوْمٌ یَذْكُرُوْنَ اللهَ اِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِیَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ
عَلَیْهِمُ السَّكِیْنَةُ وَذَكَرَهُمُ اللهُ فِیْمَنْ عِنْدَهٗ أخرجه ابن أبي شيبة وأحمد ومسلم والترمذي وابن
ماجه والبيهقي كذا في الدر والحصن والمشكواة وفي حديث طويل لأبي ذر اُوْصِیْكَ بِتَقْوَی اللهِ فَاِنَّهٗ
رَاْسُ الْاَمْرِ كُلِّهٖ وَعَلَیْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللهِ فَاِنَّهٗ ذِكْرٌ لَّكَ فِی السَّمَآءِ وَنُوْرٌ لَكَ فِی الْاَرْضِ
الحديث ذكره في الجامع الصغير برواية الطبراني وعبد بن حميد في تفسيره ورقم له بالحسن

Hadhrat Abu Hurairah (Radhiyallaho anho) and Hadhrat Abu Sa'eed (Radhiyallaho anho) both bore testimony to having heard from Rasulullah (Sallallaho alaihe wasallam), that the gathering engaged in zikr of Almighty Allah is surrounded by the angels on all sides, the grace of Allah and sakeenah (peace and tranquility) descend upon them, and Almighty Allah speaks about them, by way of appreciation, to His angels."

Hadhrat Abu Zar (Radhiyallaho anho) related that Rasulullah (Sallallaho alaihe wasallam) had said to him, "I advise you to fear Allah, as this is the root of all virtues; remain engaged in the recitation of Holy Qur'an and in zikr of Almighty Allah, which will earn you an appreciation in the Heavens and serve you as a light in this world; keep silent for most of the time, so that you speak nothing but good, as this will keep the Devil away from you and make it easy for you to perform your religious duties, abstain also from too much laughing, for laughing weakens the heart and deprives the face of its spiritual glow (luminosity), always take part in jihaad as this is the sign of piety for my ummah; like the poor and keep their company; compare your lot with persons lower than you, and never look upto those higher than you, otherwise you will forget the bounties of Almighty Allah and become ungrateful to Him; try to retain ties with your relatives though they may try to break them; do not hesitate to speak out the truth, though it may be bitter for others; always obey Almighty Allah in spite of adverse criticism, find fault with your own self, and never with others; do not criticise others for the shortcomings that you suffer from. O! Abu Zar (Radhiyallaho anho) there is no wisdom better than farsightedness, abstinence from the unlawful is the best act of piety, and good manners constitute true nobility."

Note:

The word 'sakeenah' according to various scholars means tranquility and peace, as well as Allah's special mercy, as explained in detail in my book Fazaa'il-i-Qur'an. For instance, Imam Nawawi (Rahmatullah alaih) states that sakeenah is a special favour consisting of tranquility, mercy, etc. and is brought down from the Heavens by the angels.

This appreciation, in the presence of the angels, by Almighty Allah for those engaged in zikr is for two reasons.

Firstly, it is because the angels (as mentioned under the first hadith) had submitted, at the time of the creation of Hadhrat Aadam (Alayhis salaam), that man would commit mischief in the world. Secondly, it is because the Angels are ever engaged in prayers, submission, and obedience to Almighty Allah, and are devoid of the very instinct for sin, whereas man has the instinct of obedience as well as of sin and (in addition) he is surrounded by things that lead him to negligence and disobedience, and has desires and lust ingrained in him. Therefore, prayers, submission and abstinence from sin, despite all his handicaps, are more praiseworthy and creditable on his part.

In one hadith, it is stated that, when Allah created Paradise, he told the angel Jibra-eel (Alayhis salaam) to go and visit it. On his return from Paradise, he reported, "O Lord! by Your Greatness, whoever comes to know of it, will do his best to enter it", that is to say, its pleasures, comforts, enjoyments and blessings are so intense that there will be no body who, after knowing and believing these, will not strive his utmost for admission into it. Almighty Allah then surrounded Paradise with hardships and made it compulsory to offer prayers, observe fasting, take part in jihaad, go for Haj, etc., for admission into it. Almighty Allah then sent Jibra-eel (Alayhis salaam) to visit it again. He saw these and then said, "O Allah! I fear that hardly anybody will be able to enter it." Similarly, after creating Hell, Almighty Allah ordered Jibra-eel (Alayhis salaam) to visit it. After witnessing the punishments, horrors, afflictions and tortures of Hell, he submitted, "I swear by Thy Grandeur that one who comes to know of the conditions in Hell will never dare go near it." Then Allah surrounded Hell with acts of indulgence, such as adultery, drinking wine, cruelty, disregard of the Divine commandments, etc., and then asked Jibra-eel (Alayhis salaam) to visit it again. He saw it and submitted, "My Lord! I fear that hardly anybody will be able to escape it." It is for this reason that, when a person obeys Almighty Allah and abstains from sins, he becomes praiseworthy with respect to his environments, and therefore Almighty Allah expresses His pleasure about him. The angels mentioned in this hadith and in so many other similar ahaadith belong to a special group who are duty-bound to visit the places and attend the meetings where people are engaged in zikr. This is supported by another hadith wherein it is stated that there is a class of angels who are scattered all over, and when and wherever

any one of them hears zikr being recited he calls all his companions to come to that place, and partake of what they wanted. They throng to the place and they fill it up to the sky, as mentioned in Chapter II under item 14.

Hadith No. 9

(٩) عَنْ مُعَاوِيَةَ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلٰى حَلْقَةٍ مِنْ اَصْحَابِهٖ فَقَالَ مَااَجْلَسَكُمْ قَالُوْا جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلٰى مَاهَدَانَا لِلْاِسْلَامِ وَمَنَّ بِهٖ عَلَيْنَا قَالَ آللهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ قَالُوْا آللهِ مَااَجْلَسَنَا اِلَّا ذٰلِكَ قَالَ اَمَا اِنِّيْ لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَّكُمْ وَلٰكِنْ اَتَانِيْ جِبْرَئِيْلُ فَاَخْبَرَنِيْ اَنَّ اللهَ يُبَاهِيْ بِكُمُ الْمَلَائِكَةَ أخرجه ابن أبي شيبة وأحمد ومسلم والترمذي والنسائى كذا في الدر والمشكوٰة

Once Rasulullah (Sallallaho alaihe wasallam) went to a group of Sahaba, (Radhiyallaho anhum) and said to them, "What for are you sitting here?" They replied, "We are engaged in the zikr of Almighty Allah, and are glorifying Him for His extreme kindness to us in that He has blessed us with the wealth of Islaam." Rasulullah (Sallallaho alaihe wasallam) said, "By Allah, Are you here only for this reason?" "By Allah!", replied the Sahaba, (Radhiyallaho anhum), "We are sitting here only for this reason." Rasulullah (Sallallaho alaihe wasallam) then said, "I asked you to swear not out of any misunderstanding, but because Jibra-eel (Alayhis salaam) came to me and informed me just now that Almighty Allah was speaking high about you before angels."

Note: Enquiry on oath by the Prophet (Sallallaho alaihe wasallam) was simply to ascertain whether there was any other special thing, besides zikr, which might be the cause of Allah's pride. It became definite that it was only because of the zikr of Almighty Allah that He was proud of them. How lucky were those people whose worship was accepted, and the news of Allah's recognition of the zikr on their part was revealed to them in this very earthly life through Rasulullah (Sallallaho alaihe wasallam). Certainly, their sublime deeds deserved all this appreciation. Their heroic deeds are briefly described in my book named Hikaayaat-e- Sahabah, (i.e. The Stories of Sahabah). Mulla

Ali Qari (Rahmatullah alaih) interprets the pride on the part of Almighty Allah to mean that He wants the angels to realize, "Despite the fact these humans are full of temptations, the Devil is after them, desires are inside them, the worldly needs chase them, and yet they are engaged in glorifying Almighty Allah, and so many deterrents cannot prevent them from doing zikr; and therefore your zikr and glorification, in the absence of any such handicaps is comparatively insignificant."

Hadith No 10

(١٠) عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ مَامِنْ قَوْمٍ اِجْتَمَعُوْا يَذْكُرُوْنَ اللّٰهَ لَايُرِيْدُوْنَ بِذٰلِكَ اِلَّا وَجْهَهُ اِلَّا نَادَاهُمْ مُنَادٍ مِّنَ السَّمَآءِ اَنْ قُوْمُوْا مَغْفُوْرًا لَّكُمْ قَدْ بَدَّلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ أخرجه أحمد والبزار وأبو يعلى والطبراني وأخرجه الطبراني عن سهل بن حنظلية أيضًا وأخرجه البيهقى عَنْ عَبْدِ اللّٰهِ بِنِ مُغَفَّلٍ رَضِىَ اللّٰهُ عَنْهُ وَزَادَ وَمَامِنْ قَوْمٍ اِجْتَمَعُوْا فِيْ مَجْلِسٍ فَتَفَرَّقُوْا وَلَمْ يَذْكُرُ اللّٰهَ اِلَّا كَانَ ذٰلِكَ عَلَيْهِمْ حَسْرَةٌ يَّوْمَ الْقِيَامَةِ كذا في الدر وقال المنذري رواه الطبراني في الكبير والأوسط ورواته محتج بهم في الصحيح وفي الباب عن أبي هريرة عند أحمد وابن حبان وغيرهما وصححه الحاكم على شرط مسلم في موضع وعلى شرط البخاري في موضع أخرى وعزا السيوطى في الجامع حديث سهل إلى الطبراني والبيهقي في الشعب والضيأ ورقم له بالحسن وفي الباب روايات ذكرها في مجمع الزوائد

Hadhrat Anas (Radhiyallaho anho) reported that Rasulullah (Sallallaho alaihe wasallam) had said, "When some people assemble for the zikr of Allah with the sole purpose of earning His pleasure, an angel proclaims from the sky, 'You people have been forgiven, your sins have been replaced by virtues." According to another hadith, "A gathering devoid of zikr of Allah, would be the cause of dismay and sorrow on the Day of Judgement." It means that the participants of such a gathering will repent that they earned no blessings and wasted their time for nothing; may be, it led them to afflictions. In another hadith, it is stated that the members of a gathering devoid of zikr of Allah and salawaat on Rasulullah (Sallallaho alaihe wasallam) are like those who get up from the dead body of an ass. According to another hadith, one should get the various transgressions (unwittingly) committed in a gathering condoned by reciting the following prayer at the conclusion of the meeting:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

"Glory be to Allah with all kinds of praises. Glory be to Thee, O Allah! with all Thy Praise; I stand witness that there is no one to be worshipped except Thee. I seek Thy forgiveness and turn (for mercy) to Thee."

It is narrated in another hadith that any gathering devoid of Allah's zikr and salawaat will be a source of dismay and loss. Then, out of His sheer mercy, Allah may grant forgiveness, or He may demand an explanation and penalize. It is stated in another hadith, "Do proper justice to a gathering by remembering Allah profusely, show the way to wayfarers (if need be), and close your eyes or cast them down when you come across a forbidden thing.

Hadhrat Ali (Karamallaaho Wajhahoo) said, "Whosoever desires that his reward be weighed on the Day of Judgement in a large scale (i.e. his reward should be very big, as only weighty things, and not the small things, are weighed in big scales), should recite the following prayer at the end of a meeting:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

(Glory) to Thy Lord–The Lord of Honour And Power. (He is free) from what they ascribe (to Him). And peace be on the apostles, and Praise to Allah, the Lord and Sustainer of the Worlds).

The above hadith also includes the happy tidings that the sins will be replaced by virtues. Even in the Holy Qur'an, at the end of surah al-Furqaan, Almighty Allah mentions the good qualities of the believers and then says:

فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا

As for such, Allah will change their evil deeds to good deeds; and Allah is ever forgiving and most merciful.

The following are some comments made by the commentators on this verse:—

1. All sins would be forgiven and only virtues would remain (in the account); that no sin is left behind (in the account) is itself a big change.
2. Almighty Allah will enable them to do good deeds when otherwise they would have committed bad deeds, just as it is sometimes said, "the heat was replaced by the cold."
3. Their habits become related to virtues instead of vices, so much so that doing good deeds becomes their habit. Habits once formed become second nature, which does not change. The Persian proverb meaning that "The mountain can move, but not the habit" refers to this fact. This proverb is also derived from another hadith, "You may believe if you hear that a mountain has moved from its place, but do not believe if you are told that the habits of somebody have changed." This hadith implies that the change of a habit is more unlikely than a mountain changing its place. The question then arises what is meant when it is said that the Sufis and religious teachers reform the behaviour of their disciples. The answer is that habits do not change, but the relationship of habits changes. For instance, if a man's temperament is such that he is prone to anger, it is difficult for him to get rid of his hot temperament through the training and excercises under the supervision of the Shaikhs, but they would reform him in such a way that, whereas formerly his anger led him to show unjustified cruelty and haughtiness, it will now be directed against transgression of Allah's commandments. Hadhrat Umar (Radhiyallaho anho) at one time had left no stone unturned in molesting the Muslims, but after embracing Islaam and remaining in the company of Rasulullah (Sallallaho alaihe wasallam) he became correspondingly hard on the unbelievers and transgressors. So is the case with other aspects of one's conduct. This clarification leads us to the conclusion that Almighty Allah shifts the direction of the conduct of such people from vices to virtues.
4. Almighty Allah guides him to repent for his sins. He recollects his old sins, repents over them and prays for forgiveness. Thus, for every sin previously committed, he gets the credit of one repentance, which constitues a devotion and a virtue.
5. If Allah is pleased with the good deeds of somebody, and through His sheer benevolence grants him virtues equal to his sins, there is nobody to question His authority. He is the Lord, He is the King, He is All powerful, His mercy is boundless. Who can close the door of His forgiveness? Who can stop His bounty? He gives everything from His own treasures. He will exhibit His powers and unlimited forgiveness on the Day of Judgement. Various scenes of reckoning on the Day of Judgement are described in ahaadith, as briefly given in the book, Bahjatun Nufoos. It is mentioned that reckoning will be conducted in different ways. "Some people will be examined in camera under the cover of (secret) Mercy; their sins will be recounted to them, they will be reminded of the occasion when each sin was committed by them and there will be no alternative for them but to confess all their sins. Due to the abundance of his sins, he will think that he is doomed, but the Lord will say, "I covered your sins during the worldly life and again I cover them now, and forgive them all." When such a person, along with others like him, will return from the place of reckoning, the people will see him and exclaim, "What a blessed person, he never committed any sin," because they will have no knowledge of his sins. Similarly, in another mode of reckoning, the people will have minor as well as major sins to their account. Then, Almighty Allah will order that their minor sins may be converted into virtues, at which they (in order to get more virtues) will exclaim that many of their sins are not mentioned in their account. In the same way, the modes of reckoning are also mentioned in ahaadith. An anecdote is mentioned in one hadith, wherein Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "I recog-

nise the person who will be transferred from the Hell to the Paradise last of all. He will be summoned, and the angels will be directed that his major sins should not be mentioned and that only his minor sins should be read out, and he should be asked to give explanation for them. This trial will start, and his sins will be recounted to him with time and place. How can he deny them? He will confess them all. Almighty Allah will then order that for every sin he may be given one virtue. At this, the man will speak out at once, "There are still many sins that have not been mentioned so far." While narrating this part of the story, even Rasulullah (Sallallaho alaihe wasallam) smiled. Firstly, to be the last one to come out of the Hell, as mentioned in this narrative, does not mean a light punishment; secondly, it is not known as to who will be that lucky one whose sins will be converted into virtues. Hoping for the best from Almighty Allah and constantly begging for His mercy constitute the best form of submission. But one should never be over-complacent in this matter. However, the above-mentioned hadith shows that taking part in meetings of zikr with ikhlaas leads to replacement of sins by virtues. But this ikhlaas is possible only through the grace of Almighty Allah.

The main point contained in this hadith is that of ikhlaas (i.e. doing a thing only for the pleasure of Allah). That ikhlaas is the pre-requisite for all good deeds will be found in several other ahaadith in this book. In fact, the acceptance by Almighty Allah depends only on ikhlaas: every deed will be evaluated according to the degree of ikhlaas involved therein. According to the Sufis, ikhlaas on one's part requires that one's words, thoughts and deeds should be compatible. It will be found in one hadith that ikhlaas is that which prevents one from committing sin.

A story of a despotic king who was notorious for his tyranny and cruelty is related in the book "Bahjatun Nufoos." Once, a large consignment of wine was being brought for him in a ship. A pious man who happened to travel by that ship broke all the bottles or casks of wine except one, but nobody could stop him

from that act. Everybody wondered how he dared to do this, for nobody had the courage to face the cruelty of the king. When the king was informed about it, he was surprised to learn how an ordinary person had the courage to do all that and also wondered why he left one cask intact. The man was called for, and interrogated. He replied, "My conscience had urged me to do this; you may punish me as you like." He was then asked why one cask was left unbroken? He replied, "At first I broke the casks of wine out of my religous sentiments, but when only one was left, my heart felt elated at having done something forbidden by religion. I then felt that breaking this last cask would be for the satisfaction of my ego. I, therefore, did not break it." Finding him selfless in what he did, the king ordered his release.

It is narrated in Ihyaa-ul Uloom that there was a pious man among the Israelites, who always remained busy in the worship of Allah. A group of people came to him and told him that a tribe living nearby worshipped a tree. The news upset him, and with an axe on his shoulder he went to cut down that tree. On the way, Satan met him in the form of an old man and asked him where he was going. He said he was going to cut a particular tree. Satan said, "You are not concerned with this tree, you better mind your worship and do not give it up for the sake of something that does not concern you." "This is also worship", retorted the worshipper. Then Satan tried to prevent him from cutting the tree, and there followed a bout between the two, in which the worshipper overpowered the Satan. Finding himself completely helpless, Satan begged to be excused, and when the worshipper released him, he again said, "Allah has not made the cutting of this tree obligatory on you. You do not lose anything if you do not cut it. If its cutting were necessary, Allah could have got it done through one of his many Apostles." The worshipper insisted on cutting the tree. There was again a bout between the two and again the worshipper overpowered the Satan. "Well, listen" said the Satan, "I propose a settlement that will be to your advantage." The worshipper agreed, and the Satan said, "You are a poor man, a mere burden on this earth. If you desist from this act, I will pay you three gold coins everyday. You will daily find them

lying under your pillow. By this money you can fulfil your own needs, can oblige your relatives, help the needy, and do so many other virtuous things. Cutting the tree will be only one virtue, which will ultimately be of no use because the people will grow another tree." This proposal appealed to the worshipper, and he accepted it. He found the money on two successive days, but on the third day there was nothing. He got enraged, picked up his axe and went to cut the tree. The old man again met him on the way and asked him where he was going. "To cut the tree", shouted the worshipper. "I will not let you do it", said the Satan. An encounter ensured between the two, and this time the Satan had the upper-hand and overpowered the worshipper. The latter was surprised at his own defeat, and asked the former the cause of his success. The Satan replied, "At first, your anger was purely for earning the pleasure of Allah, and therefore Almighty Allah helped you to overpower me, but now it has been partly for the sake of the gold coins and therefore you lost." Truly speaking, a deed performed purely for the pleasure of Allah alone carries great force.

Hadith No. 11

(١١) عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا عَمِلَ اٰدَمِىٌّ عَمَلًا اَنْجىٰ لَهُ مِنْ عَذَابِ الْقَبْرِ مِنْ ذِكْرِ اللّٰهِ أخرجه أحمد كذا في الدر وإلى أحمد عزاه في الجامع الصغير بلفظ انجى له من عذاب الله ورقم له بالصحة وفي مجمع الزوائد رواه أحمد ورجاله رجال الصحيح إلا أن زيادًا لم يدرك معاذا ثم ذكره بطريق آخر وقال رواه الطبراني ورجاله رجال الصحيح قلت:وفي المشكواة عنه موقوفا بلفظ مَاعَمِلَ الْعَبْدُ عَمَلًا اَنْجىٰ لَهُ مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ وقال رواه مالك والترمذي وابن ماجه اهـ قلت وهكذا رواه الحاكم وقال صحيح الأسناد وأقره عليه الذهبى وفي المشكواة برواية البيهقى في الدعوات عن ابن عمر مرفوعا بمعناه قال القارى : رواه ابن أبي شيبة وابن أبي الدنيا وذكره في الجامع الصغير برواية البيهقي في الشعب ورقم له بالضعف وزاد في اوله لِكُلِّ شَيْءٍ صِقَالَةٌ وصِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ وفي مجمع الزوائد برواية جابر مرفوعا نحوه وقال رواه الطبراني في الصغير والأوسط ورجالهما رجال الصحيح اهـ

Rasulullah (Sallallaho alaihe wasallam) said, "No other action of a person can surpass zikr of Almighty Allah in saving him from the punishment in the grave."

Note:

How serious is the punishment in the grave can be realized only by those who have the knowledge of hadith on this subject. Whenever Hadhrat Uthman (Radhiyallaho anho) visited a grave, he would weep so much that his beard would become wet with tears. Some one asked him, "How is it that mention of Paradise and Hell does not make you weep so much as you do when you come across a grave?" He replied, "The grave is the first of the many stages of the Hereafter. For him who is successful or safe during this stage, the later stages will also be easy; while for a person who is not exempted in this stage, the later stages will be even more difficult." Then he quoted Rasulullah (Sallallaho alaihe wasallam) as having said, "I have not come across any sight more terrifying than that of the grave." Hadhrat Aa'ishah (Radhiyallaho anha) said, that Rasulullah (Sallallaho alaihe wasallam) used to pray after every Salaat for protection against the chastisement in the grave. Hadhrat Zaid (Radhiyallaho anho) reported Rasulullah (Sallallaho alaihe wasallam) to have said, "But for fear that you might give up burying your dead, I would have prayed to Almighty Allah to let you hear the torture of the grave. With the exception of men and jinns, all other creatures hear the punishment in the grave."

According to a hadith, once when Rasulullah (Sallallaho alaihe wasallam) was going on a journey, his she-camel took fright. Someone asked him what had happened to her. Rasulullah (Sallallaho alaihe wasallam) replied that somebody was being punished in the grave, and the cries of the punished had frightened the she-camel.

Once Rasulullah (Sallallaho alaihe wasallam) entered the mosque and saw that some people were laughing very loudly. He said to them, "If you had remembered death quite often, you would not have laughed like this. Not a day passes when the grave does not proclaim, "I am the house of wilderness, the house of loneliness, and the abode of worms and insects." When a true believer is buried in a grave, it welcomes him, saying, "You are welcome here, you have done well to have come here. Of all the people walking upon the earth, you were the dearest to me. Now that you have been made over to me, you will see my excellent behaviour." Then the grave expands to the farthest point of sight, and a door of paradise opens into it. Through this door comes the scented air of paradise. But

when an unbeliever or a transgressor is buried, the grave says, "Your coming here is unwelcome and abominable. You had better not come here. Of all the people who have been walking upon me, I hated you the most. Today you have been made over to me, and you will see my treatment." Then it narrows down and presses him mercilessly, till his ribs pierce into each other as the fingers of the two hands interlock each other. Then ninety or ninety nine dragons are let loose upon him, and they will continue clawing at him till the Day of Resurrection. If one of those serpents or dragons were to blow on the earth, it will be rendered incapable of growing any grass till the Day of Judgement. Then Rasulullah (Sallallaho alaihe wasallam) continued, "The grave is either a garden out of Paradise or a pit out of Hell."

According to another hadith, Rasulullah (Sallallaho alaihe wasallam) happened to pass by two graves. He said, "The two persons buried in these graves are being punished, one for back-biting and the other for polluting his body with his urine." It is a pity that many of our so-called civilized people regard istinjaa (washing the private parts after urination) as an undignified act, and even redicule it. Some Ulama regard such pollution by urine as a major sin. Ibn Hajar Makki (Rahmatullah alaih) has stated that, according to an authentic hadith, the punishment in the grave is generally due to neglect of cleanliness from urine.

It is narrated in one hadith that interrogation in the grave will first be about (pollution with) urine. In short, the punishment of the grave is a very serious affair. Just as some types of sins lead to this affliction, in the same way certain virtuous acts provide special safeguard against it. It is stated in several ahaadith that the recitation of surah Tabarakal lazi every night guarantees security from the tortures in the grave, as well as from that in the Hell. The effectiveness of zikr in this respect is evident from the above-mentioned hadith.

Hadith No. 12

(١٢) عَنْ اَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لَيَبْعَثَنَّ اللهُ اَقْوَامًا يَّوْمَ الْقِيَامَةِ فِيْ وُجُوْهِهِمُ النُّوْرُ عَلٰى مَنَابِرِ اللُّؤْلُؤِ يَغْبِطُهُمُ النَّاسُ لَيْسُوْا بِاَنْبِيَاءَ وَلَاشُهَدَاءَ فَقَالَ اَعْرَابِيٌّ حُلِّهِمْ لَنَا نَعْرِفُهُمْ قَالَ هُمُ الْمُتَحَابُّوْنَ فِيْ اللهِ مِنْ قَبَائِلَ

شَتّٰى وَبِلَادٍ شَتّٰى يَجْتَمِعُوْنَ عَلٰى ذِكْرِ اللهِ يَذْكُرُوْنَهُ أخرجه الطبراني باسناد حسن كذا في الدر ومجمع الزوائد والترغيب للمنذري وذكر أيضا له متابعة برواية عمرو بن عبسة عند الطبراني مرفوعاً قال المنذري واسناده مقارب لا بأس به ورقم لحديث عمرو بن عبسة في الجامع الصغير بالحسن وفي مجمع الزوائد رجاله موثوقون وفي مجمع الزوائد بمعنى هذا الحديث مطولا وَفِيْهِ حُلِّهُمْ لَنَا يَعْنِىْ صِفْهُمْ لَنَا شَكِّلْهُمْ فَسُرَّ وَجْهُ رَسُوْلِ اللهِ ﷺ بِسُؤَالِ الْاَعْرَابِيِّ الحديث قال رواه أحمد والطبراني بنحوه ورجاله وثقوا قلت وفي الباب عن أبي هريرة عند البيهقي في الشعب اِنَّ فِىْ الْجَنَّةِ لَعُمُدًا مِّنْ يَّاقُوْتٍ عَلَيْهَا غُرَفٌ مِنْ زَبَرْجَدٍ لَهَا اَبْوَابٌ مُفَتَّحَةٌ تُضِيْءُ كَمَايُضِيْءُ الْكَوْكَبُ الدُّرِّىُّ يَسْكُنُهَا الْمُتَحَابُّوْنَ فِىْ اللهِ تَعَالٰى وَالْمُتَجَالِسُوْنَ فِىْ اللهِ تَعَالٰى وَالْمُتَلَاقُوْنَ فِىْ اللهِ كذا في الجامع الصغير ورقم له بالضعف وذكر في مجمع الزوائد له شواهد وكذا في المشكوٰة

Rasulullah (Sallallaho alaihe wasallam) had said, "Almighty Allah will, on the Day of Resurrection, resurrect certain groups of people in such a state that their faces will be radiant with light, they will be sitting on pulpits of pearls and others will envy their lot. They will neither be from among the Prophets nor from among the martyrs." Somebody asked the Prophet (Sallallaho alaihe wasallam) to let him have more details about these people, so that he may be able to recognize them. Rasulullah (Sallallaho alaihe wasallam) replied, "They will be the people who belong to different families and different places, but assemble at one place for the love of Almighty Allah and are engaged in His zikr."

It is said in another hadith, "In paradise there will be pillars of emerald supporting balconied houses made of rubies and with open doors on all the four sides. These will shine like brilliant stars, and will be occupied by those people who love each other for the sake of Allah, and who assemble at a place and meet each other only for His pleasure."

Nowadays, the religious devotees are criticized and ridiculed by everybody. The people may reproach them today as much as they like, but the reality will dawn on them in the Hereafter, when they will realize how these humble persons have been able to earn high fortunes and occupy such grand pulpits and such flats, whereas those who criticized and ridiculed them had earned nothing but misery and despair:

فَسَوْفَ تَرَىٰ إِذَا انْكَشَفَ الْغُبَارُ   أَفَرَسٌ تَحْتَ رِجْلِكَ أَمْ حِمَارٌ

"Soon the dust-cloud will clear away, and it will be seen whether you are riding a horse or an ass."

How blessed, in the eyes of Almighty Allah, are the khanqahs (places where zikr is practised), which are the targets of abuse from all quarters, can best be judged from this hadith in their favour. It is mentioned in one hadith that the houses where zikr is practised shine unto the dwellers of the Heaven, as do the stars shine unto the inhabitants of the Earth. According to another hadith, sakeenah (a very special blessing) descends on the gathering engaged in zikr, the angels surround them, the divine mercy covers them, and Almighty Allah mentions them on His Throne.

Hadhrat Abu Razeen (Radhiyallaho anho) a Sahabi, narrated that Rasulullah (Sallallaho alaihe wasallam) had said, "Shall I tell you something that will strengthen your Imaan and earn you the blessings of Allah, the Great, in both the worlds? It is the gatherings of those who do zikr of Almighty Allah; you should make it a point to take part in them, and when you are alone, do as much zikr as you can."

Hadhrat Abu Hurairah (Radhiyallaho anho) has explained that the houses in which zikr is done appear to be as bright and shining as are the stars to the dwellers of the Earth. These houses are so bright because of their light of zikr, they shine like the stars. There are people who are endowed by Almighty Allah with spiritual insight and are capable of seeing this light in this very world. There are some who can recognise the spiritual persons and their houses from the special radiance emitted by them. Hadhrat Fudhail bin Iyaadh, (Rahmatullah alaih) a famous saint, has said that the houses in which zikr is practised shine like a lamp unto the dwellers of the Heavens. Sheikh Abdul Aziz Dabbaagh, a saint of recent times, was illiterate but he could clearly distinguish between the verses of the Qur'an, Hadith Qudsi, and Hadith Nabawi. He used to say that words coming out from the mouth of the speaker carry a distinguishing glow and that the words of Almighty Allah carry one kind of radiance and the words of Rasulullah (Sallallaho alaihe wasallam) carry another kind of radiance, while the words of others are devoid of these two types of radiance.

It is given in Tazkiratul Khaleel, the biography of Maulana Khaleel Ahmad (May Allah enlighten his grave) that Maulana Zafar Ahmad had related, "When Maulana Khaleel Ahmad, on the occasion of his fifth Hajj, entered the Masjidul Haraam for Tawaaful Qudoom, I was sitting in the company of Maulana Muhibbuddeen, who was one of the most trusted disciples of Maulana al-Haaj Imdaadullah Muhaajir Makki (May Allah enlighten his grave) and was well known for his gift of divine foresight. He was then engaged in his usual recitation of salawaat from a book, when all of a sudden he turned to me and said, "Who has entered the Haram? The whole of the Haram has been flooded with his radiance and light." I kept quiet. After a short while, Maulana Khaleel Ahmad after completing his tawaaf happened to pass by us. On seeing him Maulana Muhibbuddeen stood up, smiled and said, "Now indeed I see who has entered the Haram today!"

The virtues of assembling for the sake of zikr have been described in different ways in so many other ahaadith. In one hadith, it is stated that salaat and gatherings for zikr constitute the best ribaat. Ribaat stands for guarding the boundaries of Daarus Salaam (the Muslim territory) against invasion by the infidels.

Hadith No 13

(١٣) عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قَالَ وَمَارِيَاضُ الْجَنَّةِ قَالَ حِلَقُ الذِّكْرِ أخرجه أحمد والترمذي وحسنه وذكره في المشكواة برواية الترمذي وزاد في الجامع الصغير والبيهقي في الشعب ورقم له بالصحة وفي الباب عن جابر عند ابن أبي الدنيا والبزار وأبي يعلى والحاكم وصححه البيهقى في الدعوات كذا في الدر وفي الجامع الصغير برواية الطبراني عن ابن عباس بلفظ مَجالس الْعِلْم برواية الترمذي عن أبي هريرة بلفظ المساجد محل حلق الذكر وزاد الرتع سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ

Rasulullah (Sallallaho alaihe wasallam) said, "When you pass the gardens of Paradise, graze to your heart's content." Someone asked, "O Rasulullah! (Sallallaho alaihe wasallam), what is meant by the gardens of Paradise?" He replied, "Gatherings for performing zikr."

What is meant is that if somebody is lucky enough to get access to such gatherings, he should take full advantage of this, as these are the gardens of Paradise on this Earth.

The words, "graze to your heart's content", signify that, just as an animal grazing in a green pasture or garden does not give up grazing in spite of being driven or beaten by its owner, similarly a zaakir (one who practises zikr) should not get pulled away from the gatherings for zikr by the worldly anxieties and hindrances. The gatherings for zikr are likened to the gardens of Paradise, because just as there are no worries in the paradise, similarly gatherings of zikr are safeguarded against every kind of calamity.

It is stated in one hadith that the zikr of Almighty Allah cures all diseases of the mind, such as arrogance, jealousy, malice, etc. The author of 'Fawaa'id fis Salaah wal Awaa'id' has stated that constancy in zikr is a sure safeguard against all kinds of calamities. According to another hadith, Rasulullah (Sallallaho alaihe wasallam) has said, "I enjoin on you to do zikr of Allah profusely. It is like taking refuge in a fort against a strong enemy. One who practises zikr is as if it were in the company of Almighty Allah." Can there be any benefit greater than that of being in the company of the Almighty Lord? Moreover, it leads to satisfaction of the mind, it enlightens the heart and removes its callousness. In addition, there are many other material and spiritual benefits, which are enumerated, upto a hundred, by some Ulama.

A man came to see Hadhrat Abu Umaamah, (Radhiyallaho anho) and said to him, "I saw in a dream that whenever you went or came out, or sat or stood up, the angels prayed for you." Hadhrat Abu Umaamah (Radhiyallaho anho) replied, "If you wish you can also earn their prayers", and recited the ayat:

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا اذْكُرُوا اللهَ ذِكْراً كَثِيْرًا

"O you who believe! celebrate the praises of Allah and do this excessively and glorify Him morning and evening. He sends blessings on you, as also His angels that He may bring you out from the depths of darkness into light, and He is full of Mercy to the believers."

This ayat was quoted to show that the Mercy of Almighty Allah and the prayers of the angels can be earned through zikr. The more we remember Allah, the more He remembers us.

Hadith No 14

(١٤) عَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ عَجِزَ مِنْكُمْ عَنِ اللَّيْلِ اَنْ يُّكَابِرَهُ وَبَخِلَ بِالْمَالِ أنْ يُّنفِقَهُ وَجَبُنَ عَنِ الْعَدُوِّ اَنْ يُّجَاهِدَهُ فَلْيُكْثِرْ ذِكْرَ اللهِ رواه الطبراني والبيهقى والبزار واللفظ له وفي سنده أبويحيى القتات وبقيته محتج بهم في الصحيح كذا في الترغيب قلت هو من رواة البخاري في الأدب المفرد والترمذي وأبي داود وابن ماجه وثقه ابن معين وضعفه آخرون وفي التقريب لين الحديث وفي مجمع الزوائد رواه البزار والطبراني وفيه القتات قد وثق وضعفه الجمهور وبقية رجال البزار رجال الصحيح

Rasulullah (Sallallaho alaihe wasallam) said, "One who is too weak to bear the strain of keeping awake at night (in the worship of Almighty Allah), is too miserly to spend his wealth in the path of Allah, and is too cowardly to take part in jihaad, is advised to remain engaged in the zikr of Allah."

This shows that deficiencies in respect of non-obligatory form of worship can be atoned through profuse zikr of Almighty Allah. Hadhrat Anas (Radhiyallaho anho) reported that Rasulullah (Sallallaho alaihe wasallam) had said, "Zikr of Allah is a sign of Imaan, and it ensures exemption from hypocrisy, and provides a safeguard against the devil and protection from the fire of Hell." Because of all these benefits, zikr has been regarded as more virtuous than many other forms of worship; it is specially effective in providing protection against the Devil. It is stated in one hadith that the Devil, in a kneeling position, clings to the heart of a man, and when the man remembers Almighty Allah the devil becomes helpless and frustrated and therefore draws back, but whenever he finds the man neglecting it he pollutes the heart with evil thoughts. It is for this reason that the Sufis advise practising zikr excessively, so that the heart remains free from evil thoughts and becomes strong enough to resist the Devil. The Sahaba (Radhiyallaho anhum) who had developed this inner strength through the blessed company of Rasulullah (Sallallaho alaihe wasallam) did not stand in such great need of exercising zikr, but with the passage of time after Rasulullah (Sallallaho alaihe wasallam) this resistive power of the heart became weaker and weaker, and the need to remedy this weakness through zikr became correspondingly greater. In the present age, the hearts have become so de-

generate that no amount of treatment can restore their strength to compare with that of the Sahabah. Nevertheless, whatever improvement is effected is worthwhile at this time when the disease has taken the form of an epidemic.

It is related about a holy man that he prayed to Almighty Allah that he may be shown how Satan prevails upon the heart. He found that the Satan sits like a mosquito over the left side of the heart under the back of the shoulder and then advances his needle-like snout towards the heart. If he finds the heart buzy in zikr he withdraws at once, but if the heart is idle he injects the poison of evil and sinful thoughts into it. It is stated in one hadith that Satan keeps on sitting with the top of his nose over the heart, and if the heart is buzy in zikr he withdraws in disgrace, but if it is idle he makes a morsel of it.

Hadith No 15

(١٥) عَنْ اَبِىْ سَعِيْدِنِ الْخُدْرِىِّ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَكْثِرُوا ذِكْرَ اللّٰهِ حَتّٰى يَقُوْلُوْا مَجْنُوْنٌ رواه أحمد وأبو يعلى وابن حبان والحاكم في صحيحه وقال صحيح الاسناد وروى عن ابن عباس مرفوعا بلفظ اذكروا الله ذكرا يقول المنافقون إنكم مراءون رواه الطبراني ورواه البيهقي عن أبي الجوزاء مرسلا كذا في الترغيب والمقاصد الحسنة للسخاوي وهكذا في الدر المنثور للسيوطي إلا أنه عزا حديث أبي الجوزاء إلى عبدالله بن أحمد في زوائد الزهد وعزاه في الجامع الصغير إلى سعيد بن منصور في سننه والبيهقي في الشعب ورقم له بالضعف وذكر في الجامع الصغير أيضا برواية الطبراني عن ابن عباس مسندا ورقم له بالضعف وعزا حديث أبي سعيد إلى أحمد وأبي يعلى في مسنده وابن حبان والحاكم والبيهقي في الشعب ورقم له بالحسن

Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "Practise zikr so excessively that people may regard you as a maniac." It is stated in another hadith "Practise zikr so much that the hypocrite may regard you as insincere."

It is clear from this hadith that the taunts of madness and hypocrisy by the munaafiqs and by the foolish people should not make one give up the spiritual wealth of zikr. On the contrary, it should be done with such rapture and abundance that those people may take you to be actually mad and let you alone. They will consider you mad, only if you practise zikr excessively and loudly, and not if you do it quietly.

Ibn Katheer (Rahmatullah alaih) has narrated, on the authority of Hadhrat Abdullah bin Abbas (Radhiyallaho anho) "Nothing has been made obligatory by Almighty Allah without fixing maximum limit for it and excusing shortcomings in respect of it, except His zikr, for which no limit has been fixed and no person, as long as he is sane is exempted from it." Almighty Allah has ordered in the Holy Quran:

اُذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا

"Practise zikr of Allah excessively." A person should do zikr under all circumstances, whether by day or night; whether in the jungle or at sea; whether travelling or halting; whether in affluence or poverty; whether in sickness or health; whether loudly or quietly.

In his book 'Munabbihaat', Hafiz Ibn Hajar (Rahmatullah alaih) writes that Hadhrat Uthman (Radhiyallaho anho), while explaining the Quranic verse

وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا

Beneath it there was a treasure for them

said that the treasure meant a golden tablet, on which were written the following seven lines:

(1) I wonder at the man who knows that he is to die and indulges in laughter.
(2) I wonder at the man who knows that this world will come to an end one day, but hankers after it.
(3) I wonder that a man who knows that everything is predestined should lament the loss of anything.
(4) I wonder that a man who believes in the reckoning in the Hereafter should amass wealth.
(5) I wonder that a man who has the knowledge of the fire of the Hell should commit any sin.
(6) I wonder that a man who believes in Almighty Allah should remember anybody other than Him.
(7) I wonder that a man who believes in Paradise should feel pleasure in anything of this world.

In some editions of that book, it is also added, "I wonder that a man who knows that Satan is his eternal enemy should obey and follow him."

Hafiz (Rahmatullah alaih) has also stated on the authority of Hadhrat Jaabir (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) once said, "Hazrat Jibra-eel (Alayhis salaam) laid so much stress on doing zikr that I felt that without zikr nothing can benefit whatsoever."

The above mentioned quotations show that one should practise zikr as much as possible; giving it up simply because others may call one mad or a hypocrite is fraught with serious loss to oneself. The Sufis have written that it is also a trap on the part of Satan that at first he discourages one from zikr on the plea of avoiding criticism by the people and, if he succeeds in this attempt, he is encouraged and exploits this fear of criticism for preventing the person from doing zikr forever. Although one should not do any good deed for the sake of a show, yet if anybody happens to see it one should not thereupon give it up.

Hadhrat Abdullah Zul Bajadeen (Radhiyallaho anho), a Sahabi, became an orphan in his childhood. He lived with his uncle, who looked after him well. He had embraced Islaam secretly and, when his uncle came to know of it, in his anger, he turned him out of the house stark naked. His mother was also displeased, but she took pity on him and gave him a sheet of coarse cloth, which he tore into two pieces, using one piece as a lower garment and the other as an upper covering for the body. He migrated to Madina, where he was always found before the house of Rasulullah (Sallallaho alaihe wasallam) and used to practise zikr very loudly. Hadhrat Umar (Radhiyallaho anho) remarked, "Is this man a hypocrite that he does zikr so loudly? "No" said Rasulullah (Sallallaho alaihe wasallam), "He is from amongst the Awwaabeen," i.e. those who ever turn to Almighty Allah. He died in the battle of Tabook. The Sahabah saw a lamp burning in the graveyard. On approaching it, they found Rasulullah (Sallallaho alaihe wasallam) standing in the grave and asking Hadhrat Abubakr and Hadhrat Umar (Radhiyallaho anhuma) to make over their brother to him. The two made over the dead body to him for burial. After the burial, the Prophet (Sallallaho alaihe wasallam) prayed, "O Allah! I am pleased with him, Thou be also pleased with him."

On seeing this scene, Hadhrat Ibn Masood (Radhiyallaho anho) wished that it should have been his corpse.

Hadhrat Fudhail (who was one of the great Sufis) stated, "To abstain from a virtuous act for fear of being seen

by the people is in itself an act of hypocrisy, and a good action done with the intention to make a show amounts to Shirk (false worship)."

It is stated in one hadith that some persons are the keys to zikr, i.e. their very sight reminds and inspires other people to do zikr of Allah. According to another hadith, such people are the friends of Allah whose very sight makes others remember Almighty Allah. It is stated in one hadith, "The best amongst you are the people whose very sight reminds you of Allah." Similarly it is stated in another hadith, "The best amongst you are those whose sight makes you remember Almighty Allah, whose words add to your knowledge, and whose actions induce you to work for the love of the Hereafter." Of course, such a condition can be attained by one who practises zikr profusely. One who is himself indolent in this respect, his sight can hardly inspire others to remember Allah.

Some people regard zikr in loud voice as an innovation and forbidden in religion, but this view is due to lack of insight into the knowledge of hadith. Maulana Abdul Hay, (Rahmatullah alaih) has written a booklet 'Sabahatul Fikr' on this very subject, wherein he has quoted about fifty ahaadith in support of zikr in loud voice. However, it is subject to proper limitations, so as not to annoy anybody else.

Hadith No 16

(١٦) عَنْ اَبِيْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِيْ ظِلِّهِ يَوْمَ لَاظِلَّ اِلَّا ظِلُّهُ اِمَامٌ عَادِلٌ وَشَابٌّ نَشَاءَ فِيْ عِبَادَةِ اللّٰهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِيْ اللّٰهِ اِجْتَمَعَا عَلَى ذٰلِكَ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ اِمْرَاَةٌ ذَاتُ مَنْصَبٍ وَّجَمَالٍ فَقَالَ اِنِّيْ اَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَاَخْفَاهَا حَتّٰى لَاتَعْلَمَ شِمَالُهُ مَاتُنْفِقُ يَمِيْنُهُ وَرَجُلٌ ذَكَرَ اللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ رواه البخاري ومسلم وغيرهما كذا في الترغيب والمشكوٰة وفي الجامع الصغير برواية مسلم عن أبي هريرة وأبي سعيد معا وذكر عدة طرقه أخرى

Rasulullah (Sallallaho alaihe wasallam) has said:

> "The following seven persons will be accommodated by Allah in the shade of His Mercy on the day when there will be no other shade except His: (1) A

just ruler (2) A young man who worships Allah in his youth (3) A person whose heart yearns for the musjid (4) Those two persons who love, meet and depart only for the pleasure of Allah. (5) A man who is tempted by a beautiful woman and refuses to respond for fear of Allah. (6) A person who gives alms so secretly that the charity of one hand is not known to the other hand. (7) A person who practises zikr of Allah in solitude, so that tears flow of his eyes."

The flowing of tears can mean deliberate weeping, due to repentance over one's past sins, but it may also mean a spontaneous outburst of tears due to overwhelming passion of love. Thaabit Banaani (Rahmatullah alaih) has quoted the words of a pious man, "I come to know when a prayer of mine is accepted." When asked as to how he comes to know of it, he said, "That prayer, at the time of which the hair on my body stand up, my heart starts beating rapidly and my eyes shed tears, is accepted by Allah." Among the seven persons mentioned in the foregoing hadith, is included also the person who weeps while doing zikr in solitude. He combines two sublime qualities: first ikhlaas, which makes him remember Allah in solitude, secondly the fear or love of Allah, which makes him weep. Both these things are extremely virtuous. According to a poet,

ہمارا کام ہے راتوں کو رونا یادِ دلبر میں
ہماری نیند ہے محوِ خیالِ یار ہو جانا

"My work is to weep at night in remembering my beloved; and my sleep is to remain absorbed in thoughts of my beloved."

In the Arabic text of the hadith (رَجُلٌ ذَكَرَ اللهَ خَالِيًا), (a person who remembers Allah when he is unoccupied), the word 'unoccupied' according to Sufis, has two meanings. It means in solitude, as is generally understood; but it also signifies the heart being free from all thoughts except of Almighty Allah, which constitutes the real solitude. The ideal is to have both forms of solitude, physical as well as mental. But if a person, even while in the company of others, has his heart free from all worldly thoughts and, being absorbed in the zikr of Allah, happens to weep thereby, he will also be rewarded as mentioned in this

hadith, because the presence or absence of others makes no difference to him. His heart is free from the thoughts, not only of his companions, but also of everything other than Almighty Allah. The presence of others cannot distract him from his attention towards Allah.

To be able to weep for fear and love of Allah implies possession of great spiritual wealth. Fortunate is he who is blessed with it by Almighty Allah. It is stated in one hadith that a person who weeps for fear of Allah will not be sent to Hell till the milk goes back into the teats of an animal (which is impossible). This implies that it is similarly impossible for such a person to go to Hell. According to another hadith, a person who weeps for fear of Allah will not be punished on the Day of Judgement.

It is stated in one hadith that the fire of Hell is forbidden for two eyes—one that sheds tears for fear of Allah, and the other that has remained awake in guarding the Muslims and Islaam against the infidels. In another hadith, it is stated that the fire of Hell is forbidden on the eye that has wept for fear of Allah, on the eye that has remained awake in the path of Allah, on the eye that has refrained from the unlawful and also on the eye that has been lost in the path of Allah.

Yet another hadith states that a person who remembers Allah in solitude is like one who goes all alone to fight against the infidels.

Hadith No 17

(١٧) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ يُنَادِيْ مُنَادٍ يَوْمَ الْقِيَامَةِ اَيْنَ اُولُوا الْاَلْبَابِ قَالُوْا اَيَّ اُولِى الْاَلْبَابِ تُرِيْدُ قَالَ اَلَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوَاتِ وَالْاَرْضِ رَبَّنَا مَاخَلَقْتَ هٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ عُقِدَ لَهُمْ لِوَاءٌ فَاتَّبَعَ الْقَوْمُ لِوَاءَهُمْ وَقَالَ لَهُمْ اُدْخُلُوْهَا خَالِدِيْنَ أخرجه الأصبهاني في الترغيب كذا في الدر

Rasulullah (Sallallaho alaihe wasallam) said, "An announcer will call out on the Day of Judgement, 'Where are the wise ones?' People will enquire, 'Who are meant by the wise ones?' The reply will be, 'They are those who always remembered Allah, whether sitting, standing or reclining, and pondered over the cre-

ation of the Heaven and the Earth, and would say, "O Allah! Thou hast not created all this in vain. We glorify Thee; save us from the fire of Hell." Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Paradise and stay for ever."

By "pondering over the creation of the Heaven and the Earth" is meant that they contemplate over the phenomena and secrets of the things created by Allah, and thereby strengthen their spiritual knowledge.

الٰہی یہ عالم ہے گلزار تیرا

The whole universe is like a garden planned and planted by Allah.

As narrated by Ibn Abid Dunyaa, Rasulullah (Sallallaho alaihe wasallam) once approached a group of Sahabah who were sitting in silence. He asked them what they were thinking about. The Sahabah replied that they were pondering over the wonderful creations of Allah. Rasulullah (Sallallaho alaihe wasallam) appreciated it and said "Do not ever meditate over the Self of Almighty Allah, (He is beyond comprehension), but do meditate over His creation"

Somebody once asked Hadhrat Aa'ishah (Radhiyallaho anha) to relate some remarkable thing about Rasulullah (Sallallaho alaihe wasallam). She replied, "There was nothing about him that was not remarkable. Once he came home at night and lay down in my bed. After a short while, he said 'Let me pray to my Lord! Saying this, he got up, performed wudhu and stood up in salaat, during which he wept so profusely that tears flowed onto his chest. Then he continued weeping in the same manner while performing ruku and sajdah. He spent the whole night like this, till Hadhrat Bilaal came to call the azaan for the morning prayer. I pleaded with him, 'Almighty Allah has promised you His forgiveness, then why did you weep so much?' He replied, "Should I not be a grateful slave of my Allah", and continued, "Why should I not pray and weep when these verses have been revealed to me today:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ .... فَقِنَا عَذَابَ النَّارِ

"Lo! in the creation of heaven and earth, and in the difference of night and day, are tokens (of His sovereignty) for men of understanding such as remember Allah standing, sitting and reclining . . . .

Then he added, 'Destruction is for the person who, in spite of reading these verses, does not ponder over His creation."

Aamir bin Abdul Qais (Rahmatullah alaih) said, "I heard from the Sahabah not from one or two or three, but from many of them—that the light and radiance of faith lies in contemplation and meditation." Hadhrat Abu Hurairah (Radhiyallaho anho) narrated, from Rasulullah (Sallallaho alaihe wasallam) that a person lying on the roof of his house was looking at the sky and stars for some time, and then said, "I swear by Allah and I believe there is somebody who has created you all; O Allah! forgive me for my sins." Thereupon Allah's mercy turned towards him and he was forgiven. Hadhrat Ibn Abbas (Radhiyallaho anho) said that meditation for a short duration of time is better than worshipping throughout the night. Similarly, Hadhrat Anas, (Radhiyallaho anho) narrated that meditation over the creations of Allah is better than doing worship for eighty years. Somebody asked Hadhrat Umme Darda (Radhiyallaho anha) as to what had been the best kind of worship done by her husband, Hadhrat Abu Darda (Radhiyallaho anho). She replied it was meditation and contemplation. According to Abu Hurairah (Radhiyallaho anho) Rasulullah (Sallallaho alaihe wasallam) had said that meditation and contemplation for a short duration of time is better than worship for sixty years. It should not be deduced from the various quotations given above that meditation obviates the necessity of worship. If anybody neglects any form of worship, he is liable to the same penalty and punishment, as for a fardh or waajib if a fardh or waajib is abandoned, and so for a sunnat or mustahab if any of these is neglected.

Imam Ghazaali (Rahmatullah alaih) has written that meditation is held to be superior to zikr because, in addition to the essence of zikr, it includes two additional things, of which one is recognition of Allah, for which meditation is said to be the key, and secondly the love of Allah, which is induced by deep thinking. It is this meditation, which the Sufis call 'muraaqabah', and the virtue of which is narrated in many ahaadith.

Hadhrat Aa'ishah (Radhiyallaho anha) reported that Rasulullah (Sallallaho alaihe wasallam) had said silent

zikr, which is not heard even by the angels, is rewarded seventy times over. When, on the Day of Resurrection, Allah will summon all the creation for reckoning, and the recording angels will bring the recorded accounts of all the people, Allah will ask them to verify if there is any more good deed to the credit of a certain individual. They will submit that they had not omitted anything from his recorded account. Allah will then say, there is yet one good to his credit, which is not known to the angels, and it is his zikr in silence. Baihaqi (Rahmatullah alaih) has quoted on the authority of Hadhrat Aa'ishah (Radhiyallaho anha) that the zikr that is not heard even by the angels is seventy times superior to the zikr that is heard by them. The following Persian couplet refers to the same thing:

میانِ عاشق و معشوق رمزے است
کراماً کاتبیں را ہم خبر نیست

Between the lover and the beloved, there is a code of communication that is not known even to the reporting angels.

How fortunate are the people who do not remain idle from zikr even for a moment. In addition to the reward that they will get for their outward prayers, their zikr and meditation throughout their life will earn for them seventy times extra reward. It is for this reason that the devil remains worried.

Hadhrat Junaid (Rahmatullah alaih) is stated to have seen Satan stark-naked in a dream. He asked him whether he did not feel ashamed of the men around him. "Are these men?" replied the devil, "The men are those who are sitting in the mosque of Shonezia, who have worried me so much that my body has become lean and thin, and my heart is burnt." Hadhrat Junaid (Rahamatullah alaih) writes that he went to the mosque of Shonezia and saw that a few men sitting there were deeply absorbed in meditation. When they saw Hadhrat Junaid (Rahamatullah alaih) they told him not to be misled by the deceptive words of the wicked Satan. Similar to this, Masoohi (Rahmatullah alaih) has also written about a dream. On seeing Satan in naked condition, he asked him whether he did not feel ashamed of being naked in the midst of men. The Satan replied, "By God! if they were men, I would not have toyed with them as do the boys with their playball. Real men are those who made me ill", and he pointed to the group of Sufis. Abu Sa'eed Khazzaar (Rahmatullah alaih) also states that he once saw in a dream that Satan attacked him and he tried to beat him back with a stick, but the Satan did not care for this beating. Then he heard a heavenly voice saying that the devil is not scared away by the beating, he is only frightened by the spiritual light in one's heart.

Hadhrat Sa'od (Radhiyallaho anho) quoted Rasulullah (Sallallaho alaihe wasallam) to have said, "The best zikr is the silent one, and the best livelihood is that which just suffices", (i.e. it should neither be too insufficient to make both ends meet, nor too abundant as to drive one to vanity and vice). In another hadith, Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "Remember Allah through perfect zikr". When somebody enquired; "What is perfect zikr." He replied, "Silent zikr." All the above quoted narrations establish the excellence of zikr in silence. We have also read the hadith that favours loud zikr, as of a mad man. Either form of zikr is important under different sets of conditions. It is for the Shaikh (religious guide) of a person to prescribe the best form of zikr for him at a particular time.

Hadith No. 18

(١٨) عن عبد الرحمن بن سهل بن حنيف قال نزلت على رسول الله ﷺ وهو في بعض أبياته واصبر نفسك مع الذين يدعون ربهم بالغدوة والعشي فخرج يلتمسهم فوجد قوما يذكرون الله فيهم ثائر الرأس وجاف الجلد وذو الثوب الواحد فلما رآهم جلس معهم وقال الحمد لله الذي جعل في أمتي من أمرني أن أصبر نفسي معهم أخرجه ابن جرير والطبراني وابن مردويه كذا في الدر

Rasulullah (Sallallaho alaihe wasallam) was in his house when the verse

واصبر نفسك مع الذين يدعون ربهم بالغدوة والعشي

Keep yourself bound to the company of those who invoke their Lord, morning and evening

was revealed to him. On this revelation, he went out in

search of such people; he found a group of men who were engaged in zikr. Some of them were with dishevelled hair, parched skins, and clad in a single cloth i.e. except for the loin cloth, the whole body was naked. On seeing them, Rasulullah (Sallallaho alaihe wasallam) sat down by them and said, "All praise is for Allah who has created in my ummah such people that I have been ordered to sit in their company."

According to another hadith, Rasulullah (Sallallaho alaihe wasallam) went out in search of them and found them in the farthest part of the mosque, where they were busy in zikr of Almighty Allah. He said, "All praise is for Allah Who has created, during my lifetime, such people that I have been ordered to sit with them." Then he continued, "My life and death is with you" (i.e. You are my companions in life and death.) It is mentioned in one hadith that a group of Sahabah, including Hadhrat Salmaan Faarsi (Radhiyallaho anho) were engaged in zikr of Allah, when Rasulullah (Sallallaho alaihe wasallam) came to them. They became all silent. In reply to his enquiry as to what they were doing, they submitted that they were practising zikr of Allah. Rasulullah (Sallallaho alaihe wasallam) said, "I saw that the mercy of Allah was descending upon you, and so I desired that I should join your company. Alhamdu lillah (All praise is for Allah)" he then continued, "Almighty Allah has raised such people in my ummah that He ordered me to sit in their company."

It is from such orders of Almighty Allah that the Sufis have deduced that the Shaikh should also sit with his disciples. In addition to the benefit, that will thereby accrue to the disciples, it will provide good excercise for the person of the Shaikh. In the effort to tolerate the vulgarities of the uncivilized and uninitiated people, his ego will undergo severe strain, and thereby he will develop humbleness in him. In addition to this, the get-together of the hearts is important for attracting the mercy and grace of Almighty Allah. It was for this reason that offering prayers in congregation was started, and this is why all the pilgrims (in uniform appearance) are made to pray to Allah together at the same time, in the valley of Arafat. This point has been repeatedly and specially stressed by Shah Waliullah (Rahmatullah alaih) in his book, Hujjatullaahil Baalighah.

All these virtues, as mentioned in many ahaadith, relate to the group of people who are engaged in zikr. On

the other hand, if somehow one happens to be in a group of the negligent, and even there he keeps busy with zikr of Allah, great reward is also promised for him, as stated in many ahaadith. On such occasions, it is all the more necessary that one should remain absorbed in remembrance of Allah, so that he is immune from the evil effect of such company.

According to one hadith, a person who remains engaged in zikr, while in the company of the negligent is like one who remains steadfast in his allotted position in a jihaad (holy war), while his companions are fleeing for their lives. In another hadith, he is like one who fights the infidels single-handed, after his companions have fled away. He is also likened to a lamp in a dark house or a beautiful green tree in autumn, when all the trees have shed their leaves. Almighty Allah will show him beforehand his abode in the Paradise; all his sins, even if equal to the number of all men and animals, will be forgiven. All these rewards are subject to the condition that one remains engaged in zikr while in the company of the negligent; otherwise it is forbidden even to join in such meetings.

According to one hadith, one should keep away from those so-called friendly gatherings where there is nothing but idle talk and merrymaking. A pious man once took his negro maid-servant to the bazaar. He left her at a place and asked her to await for his return there; went about the market. When he returned, he was upset to find her missing. He went home, when he found the maid-servant was already there. She came to him and said, 'O Master! do not be angry with me in the haste; you left me in the midst of people who were absolutely negligent in the remembrance of Allah; I feared lest some calamity should befall them, or the Earth should devour them, and I too be buried along with them."

Hadith No. 19

(۱۹) عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ فِيْمَا يَذْكُرُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالٰى اُذْكُرْنِيْ بَعْدَ الْعَصْرِ وَبَعْدَ الْفَجْرِ سَاعَةً اَكْفِكَ فِيْمَا بَيْنَهُمَا أخرجه أحمد كذا في الدر

Rasulullah (Sallallaho alaihe wasallam) said that Almighty Allah says, "Do My zikr for some time after

Fajr salaat and after Asr salaat, and I will suffice for you during the intervening periods."

In one hadith it is stated, "Do zikr of Allah, He will look after your interests."

Note:

We work so hard for this worldly life, though not for the life Hereafter. We lose nothing if we remember Allah for a little while after Fajr and after Asr, because so many virtues have been mentioned for doing zikr at these two times. When Almighty Allah promises His full help, what more is needed?

According to one hadith, Rasulullah (Sallallaho alaihe wasallam) has said, "I prefer sitting with those who remain busy in remembering Allah after Fajr prayer up to sunrise, to the noble act of setting four Arab slaves free; and similarly I prefer sitting with the group who remain busy in zikr of Allah after Asr salaat up to sunset to setting four slaves free." According to another hadith, if a person offers Fajr salaat in congregation and remains engaged in zikr of Allah until sunrise, and then offers two rakaats of nafl salaat, his reward will equal to that of a perfect Hajj and Umrah. Rasulullah (Sallallaho alaihe wasallam) is also stated to have said, "offering Fajr salaat in congregation, and then remaining busy in zikr until sunrise, is more precious to me than this world and all that it contains. Similarly, remaining busy in zikr with a group after Asr till sunset is preferred by me to this world and everything that it contains." It is for this reason that the time after Fajr and Asr prayers is specially reserved for zikr as a matter of routine by the Sufis. Especially, the time after Fajr prayer is also reserved for zikr, even by the Fuqahaa i.e. the Muslim jurists.

It is stated in the book 'Mudawwanah' on the authority of Imaam Maalik (Rahmatullah alaih) that it is makrooh (undesirable) to indulge in talking during the time between Fajr and sunrise. From amongst the Hanafees the author of Durrul Mukhtaar also regarded it undesirable to indulge in talking during this time. According to one hadith, if after Fajr prayer a person continues to sit in the same posture before talking, recites the following kalimah ten times, ten virtues will be recorded to his account, ten sins remitted, his position in Paradise raised by ten degrees, and he will

be protected from the Devil and other undesirables throughout the day.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Nobody is worthy of worship except Allah; He is one, and He has no partner. This world and the Hereafter belong to Him and He is worthy of all praise; life and death are controlled by Him, and He controls the destiny of everything.

According to another hadith, whosoever, after Fajr and Asr, recites three times the following prayer:

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

I seek pardon of Allah, except whom there is nobody worthy of worship and Who is living and eternal; I turn to Him.

All his sins, even if big like the sea, will be forgiven.

Hadith No. 20

(٢٠) عَنْ اَبِيْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ الدُّنْيَا مَلْعُوْنَةٌ وَمَلْعُوْنٌ مَافِيْهَا اِلَّا ذِكْرُ اللّٰهِ وَمَا وَالَاهُ وَعَالِمًا وَمُتَعَلِّمًا رواه الترمذي وابن ماجه والبيهقي وقال الترمذي حديث حسن كذا في الترغيب وذكره في الجامع الصغير برواية ابن ماجه ورقم له بالحسن وذكره في مجمع الزوائد برواية الطبراني في الأوسط عن ابن مسعود وكذا السيوطى في الجامع الصغير وذكره برواية البزار عن ابن مسعود بلفظ إِلَّا اَمْراً بِمَعْرُوْفٍ اَوْ نَهْيًا عَنْ مُنْكَرٍ اَوْ ذِكْرَ اللّٰهِ رقم له بالصحة

Rasulullah (Sallallaho alaihe wasallam) has said, "The world and all it contents, are accursed (i.e. are devoid of Allah's mercy), except the folowing three:

(1) zikr of Allah and everything that is near it,

(2) the (Religious) aalim, and,

(3) the student (the seeker of religious knowledge)."

The first may mean either the things near to zikr of

Allah, in which case all the things that are helpful in doing zikr, such as eating and drinking in reasonable quantities, and all other necessities of life, as also all forms of worship are implied therein; or it may mean the things near to Allah, in which case it will mean all forms of worship of Allah, and the zikr would mean special form of zikr. In both cases, 'ilm is included therein, because in the first case, it is 'ilm that leads one to zikr, and whereas an ignorant man cannot recognize Allah and in the second case because 'ilm (i.e. religious knowledge) is the best form of worship. In spite of this, the 'aalim and the student have been specially mentioned separately for emphasis. 'ilm, indeed, is a great wealth.

According to one hadith, "Learning 'ilm just for the pleasure of Allah is a proof of the fear of Allah, travelling in search of it is a worship, memorizing it is like glorifying Allah, making research in it is like jihaad, reading it is like charity, and teaching it to one's members of family promotes nearness to Allah. This is because 'ilm enables one to distinguish between right and wrong; it is the road sign indicating the way to Paradise; it provides consolation in wilderness and a companion while travelling, because reading a book serves this dual purpose. Further, it is like a companion to talk to in solitude, a guide during pain and pleasure, and a weapon for friends against foes. Because of this, Almighty Allah raises the position of Ulama, because they propagate the right, provide a lead for others, so that with their deeds, and their advice be sought and acted upon in all matters. The angels love to befriend them, and rub their wings over them to be blessed or to show love. All things, whether of land or in sea, including fish in the sea, beasts of the jungle, animals and even poisonous insects and reptiles like the snakes, pray for their forgiveness. All this is because 'ilm is a light for the heart as well as for the eyes; it urges one to be one of the best personalities of the ummat, and enables one to attain high position in this life as also in the Hereafter. Its study is as virtuous as fasting, and its memorising is like offering Tahajjud prayer. It promotes good relations; and it helps distinguish between right and wrong; it is a prerequisite for good deeds and controls them. The blessed are inspired by it and the accursed are deprived of it."

Though some authorities have questioned the overall authenticity of this hadith, yet the virtues mentioned

herein are by parts corroborated by many other ahaadith. In fact, many additional virtues are mentioned in the books of ahaadith, let alone the foregoing accounting for the specific mention of the 'aalim' and the student in the fore-mentioned hadith.

Hafiz Ibn Qayyim (Rahmatullah alaih), a well-known muhaddith, has written an authentic book, named 'al-Waabilus Sayyib', on the virtues of zikr. He has stated therein that the virtues of zikr are more than one hundred and he has listed seventy nine of these, which are briefly given below in the same order. Some of these include multiple benefits, and for this reason their actual number is more than one hundred:

(1) Zikr keeps away the Sâtan and weakens his strength.

(2) It is the cause of Almighty Allah's pleasure.

(3) It relieves the mind of anxieties and worries.

(4) It produces joy and happiness in the heart.

(5) It strengthens the body and the mind.

(6) It brightens the face and the heart.

(7) It attracts one's sustenance.

(8) It invests the zaakirs with awe and sweetness so that the seeing eye is filled with awe and pleasure at his sight.

(9) It induces love for Allah, which in fact is the spirit of Islaam and the pivot of deen, and the source of success and salvation in the Hereafter. He who seeks access to the love of Almighty Allah should do zikr profusely. Just as reading and repetition is the door of knowledge, so zikr of Allah is the gateway to His love.

(10) Zikr involves muraaqabah (deep meditation), through which one reaches the stage of Ihsaan, wherein a person worships Almighty Allah as if he is actually seeing Him. (The attainment of this stage of Ihsaan is the ultimate objective of the Sufis).

(11) It helps realization of Allah so that by and by a stage is reached when he comes to regard

Almighty Allah as his sole Cherisher, Guardian and Master, and he turns unto Him, in all afflictions.

(12) It is the key to nearness to Almighty Allah; the greater the zikr, the greater the nearness to Allah, and greater the indifference to zikr, the greater the distance from Him.

(13) It opens the door of Ma'rifat (realization) of Allah.

(14) It makes one realize the greatness and grandeur of Almighty Allah, and strengthens the consciousness of his omni-presence.

(15) Zikr of Allah causes one's mention in the Court of Allah, as said in the Holy Book.

فَاذْكُرُوْنِىْ اَذْكُرْكُمْ

Remember me, and I will remember you,

and as stated in a hadith

مَنْ ذَكَرَنِىْ فِىْ نَفْسِهٖ ذَكَرْتُهٗ فِىْ نَفْسِىْ - الحديث

Whosoever remembers me in his heart, I remember him in My heart.

It has already been explained under other verses and ahaadith that, even if there were no other good points in zikr, except that mentioned above, this alone would have established its superiority over others. Nevertheless, there are many more virtues and benefits of zikr.

(16) It gives life to the heart. Hafiz Ibn Taimiyah (Rahmatullah alaih) says that zikr is as necessary for the heart as water for the fish. Imagine the condition of a fish out of water.

(17) It is food for the heart and the soul; depriving them of zikr is like depriving the body of its food.

(18) It cleanses the heart of its rust. It has been mentioned in an earlier hadith; everything rusts according to its nature; and the heart rusts with wordly desires and indifference, to purify it zikr is necessary.

(19) It safeguards against pitfalls and lapses.

(20) The heart of a neglectful person is tormented by a feeling of remoteness from Allah, and nothing other than zikr can rid the heart of this feeling.

(21) The words of zikr keep on moving round the Arsh of Almighty Allah, as stated in a hadith.

(22) If one remembers Allah in happiness, Almighty Allah remembers him in his afflictions.

(23) It is a means to deliverance from Allah's punishment.

(24) It causes Allah's peace and mercy to descend, while angels surround the person engaged in zikr.

(25) It saves the tongue from indulging in backbiting, loose talk, lies and abuses. It is a common experience that a man whose tongue remains engaged in zikr does not commit these absurdities. On the other hand, the tongue that is not used in zikr, falls an easy prey to all kinds of useless talk.

(26) The gatherings of zikr are gathering of angels, and gatherings without zikr are gatherings of Satan. A person is free to have a choice between the two, and verily man, by instinct, is drawn towards what is akin to his temperament.

(27) By virtue of zikr, the zaakir is blessed, as also the person sitting by him. Similarly the indolent person is accursed for his indolence, as also the person sitting by him.

(28) Zikr will save one from despair on the Day of Judgement. This is confirmed by one of the ahaadith which says that the gathering devoid of Allah's zikr will cause sorrow and losses on that day.

(29) If zikr is shared by tears and repentance in loneliness the zaakir will be blessed under the shadow of Allah's throne on the Day of Judgement, when hearts will jump to lips due to agony of intolerable heat of that day.

(30) Those who remain busy in zikr are better rewarded by Allah than those who remain busy in

du'aa and supplication. According to one hadith, Almighty Allah says that I will give better reward to one who is abstained by his engagements in zikr from making du'aa than all those who find time for making du'aa.

(31) In spite of the fact that zikr is the easiest form of worship (the movement of the tongue being easier than the movement of any other party of the body), yet it is the most virtuous form.

(32) Allah's zikr helps the plants of Paradise to grow.

(33) Of all actions the reward and forgiveness promised for zikr is the highest. According to one hadith if on any day a person repeats one hundred times the kalimah:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is none worthy of worship except Allah, the One. There is no partner with Him; His is the kingdom, and for Him is all praise, and He is All-powerful to do everything,

he is rewarded as for freeing ten slaves, and in addition one hundred virtues are written to his account and one hundred sins are forgiven. He remains protected against the devil throughout the day, and none is considered as having acted better than him except one who has recited these words more often than him. Similarly, there are many other ahaadith proclaming the superiority of zikr over all other good deeds.

(34) Due to incessant zikr one is able not to forget one's soul. Forgetting one's soul leads to failure in both the worlds, because forgetting the remembrance of Allah leads to neglecting one's soul and all its best interests. Allah says in His book:

وَلَاتَكُوْنُوْا كَالَّذِيْنَ نَسُوْا اللّٰهَ فَاَنْسَاهُمْ اَنْفُسَهُمْ اُوْلٰٓئِكَ هُمُ الْفَاسِقُوْنَ (حشر ع٣)

And be not ye as those who forgot Allah and therefore He caused them to forget their souls. Such are the evil-doers.

Thus, when one forgets one's soul he becomes

careless and forgets his real interests which leads to his ruin just as a garden or field is invariably ruined when its owner fails to look after it. Protection against this ruin can only be provided by keeping one's tongue always busy in zikr, so that zikr should become as indispensable as water is at the extreme thirst, or food at the time of hunger, or the house and clothes for protection against extreme heat and cold. As a matter of fact, one should be more mindful of zikr than any of these material necessities, which at the most can result in physical death, which is a small loss as compared with the spiritual death.

(35) Zikr is the source of one's spiritual elevation whether done in bed or in the market, whether in good health or in sickness, or even when one is making most of the pleasures of life. Nothing but zikr can take a man to such spiritual heights, whereby his heart is so illuminated with the light of zikr that even asleep he is more wakeful than the neglectful person who is awake all through the night.

(36) The noor (radiance) of zikr remains with a person in his life as well as in his grave. It will go in front of him on the Siraat in the Hereafter. Almighty Allah says in the Quran:

اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنَاهُ وَجَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا

Can he who was dead and whom We gave life, and a light whereby he can walk among men, be like him who is in utter darkness whence he cannot emerge.

The one mentioned first is the faithful, who believes in Allah and shines with the light of His love, zikr, and cognizance, while the second one is devoid of all these virtues. In reality this radiance is a great blessing and leads to perfect success. That is why Rasulullah (Sallallaho alaihe wasallam) used to beg for it in prolonged prayers, and prayed for noor for every part of his body. As mentioned in many ahaadith Rasulullah (Sallallaho

alaihe wasallam) prayed that Almighty Allah may bless his flesh, bones, muscles, hair, skin, eyes and ears with noor, and that he may be surrounded with noor on all sides; he even prayed that he may be blessed with noor from top to bottom, and that his whole person may be made into noor. One's deeds will shine according to the noor in oneself, so much so that the good deeds of some people (while going upto heaven) will shine like the sun. Similar noor will be found in their faces on the Day of Judgement.

(37) Zikr is the basic principle of Tasawwuf (Sufism) and is invoked in all the schools of Sufism. A person who gets conversant with zikr enters the gateway to Almighty Allah, and one who enters this gateway is sure to reach Almighty Allah, from Whom he will get whatever he wants, for Allah's treasures are unlimited.

(38) There is not a corner in the heart of a man, which can not be filled but with zikr. When zikr controls the heart, not only does it fill up this corner, but also does it lead the zaakir to contentment which wealth would fail to produce and to respect among people, which the family or party would fail to bring about, and to such control over people as a sovereign would never dream of. On the other hand, the indolent comes to disgrace, in spite of all his wealth and riches, party, strength and powers.

(39) Zikr transform dispersion into concentration, and concentration into dispersion; and remoteness into nearness and nearness into remoteness. This means that one is relieved of one's troubles, worries and fears, and is blessed with peace of mind. His mistakes and sins are forgiven, and the devils who are after him are dispersed away. It makes him to remember that the Hereafter is not far away, and the worldly life has little attraction for him.

(40) Zikr does not allow one's heart to suffer from forgetfulness, which leads to ignore one's ultimate interest.

(41) Zikr is just like a tree, the fruit of which is realization of Almighty Allah. The more zikr is done, the stronger shall grow the root of this tree; and stronger the root of this tree, the more abundant the fruit it will bear.

(42) Zikr of Almighty Allah promotes nearness to Him and thereby earns His constant patronage. It is given in the Quran

إِنَّ اللهَ مَعَ الَّذِيْنَ اتَّقَوْا

No doubt Allah is with those who fear Him.

It is stated in one hadith

أَنَا مَعَ عَبْدِيْ مَاذَكَرَنِيْ

I am with my slave who remembers Me.

According to another hadith, Allah says, "Those who remember Me are My men, and I do not deprive them of My mercy. When they repent, I am their friend, but when they do not repent, I am their physician. I put them to worries to condone their sins." Nearness to Almighty Allah resulting from zikr has no parallel. No words and no writing can describe this nearness. Its taste is known only to those who are blessed with it. (May Almighty Allah also bless me with the same).

(43) Zikr of Allah is as meritorious as liberating of slaves, and spending in charity, and jihaad in the path of Allah.
(Many virtues of this kind have already been described and more will further be narrated in this book).

(44) Zikr is the fundamental form of thanksgiving to Almighty Allah. One who does not do zikr cannot thank him. It is stated in hadith that Hadhrat Moosa (Alayhis salaam) had asked Almighty Allah "O My Lord! You have done me countless favours, teach me the manner in which I should thank you befittingly." Almighty Allah said, "The more zikr you do, the more thanks you offer." According to another hadith, Hadhrat Moosa (Alayhis salaam) is reported to have said, "O, Lord! how can I offer

thanks worthy of Your greatness." Almighty Allah replied, "Let your tongue always remain engaged in zikr."

(45) According to Almighty Allah, the best of the pious people are those who always remain busy in zikr, because piety leads to paradise, and zikr to the nearness to Allah.

(46) There is a sort of hardness in the human heart, which is not softened by anything except zikr.

(47) In fact, zikr is a remedy for all ills of the heart.

(48) Zikr of Allah is the root of His love, and neglecting zikr is the root of His enmity.

(49) Nothing is more effective than zikr in attracting Allah's blessings and in warding off His chastisement.

(50) Almighty Allah grants His grace to those who do zikr, and the angels pray for them.

(51) One who wants to remain in the gardens of Paradise, even in this life, should sit in the gatherings of zikr, because these are likened to the gardens of Paradise.

(52) Gatherings of zikr are also the gatherings of angels.

(53) In the presence of the angels, Almighty Allah praises those who do zikr.

(54) One who is constant in doing zikr will enter Paradise in high spirits.

(55) All good deeds have been ordained because of zikr.

(56) A good deed becomes superior to others of its kind because of zikr. Of the fasts, the one with more zikr is the best; Of the Hajj, one with excessive zikr is more virtuous. Similar is the case with other good deeds like jihaad etc;

(57) Zikr is a substitute of nafl salaat and other non-obligatory devotions. It is related in one hadith that the poor people once complained to Rasulullah (Sallallaho alaihe wasallam) of the higher reward available to the rich because of their

wealth. They said, "These rich men offer prayers and fast, just as we do, but they excel us by performing Umrah and Hajj, and taking part in jihaad on account of their wealth." Rasulullah (Sallallaho alaihe wasallam) replied, "Should I tell you something, so that none except one who practices it can excel you." He then advised them to recite after every salaat:

سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ اَللهُ اَكْبَرُ

By this Rasulullah (Sallallaho alaihe wasallam) had indicated the importance of zikr, to be the substitute for various kinds of worship, like Umrah, Hajj, jihaad, etc.

(58) Zikr is very helpful to all other forms of worship. Excessive zikr creates love for various forms of worship, so that one starts taking delight in their performance and never feels bored or burdened while offering them.

(59) Zikr is a solution to all difficulties, and remedy for all handicaps. It lightens every burden, and relieves every affliction.

(60) Zikr dispels every fear of the heart. It has a special hand in inducing peace of mind and for relieving the heart of its fear. To free the heart of its fears and mind of its perplexity is one of the specific qualities of zikr. The greater, therefore, the amount of zikr, the greater freedom from fear.

(61) By zikr one is blessed with divine help that associates in all one's doings. That is why some time man's achievements surpass his powers, and he attains what was seemingly beyond his reach. This is perhaps the reason why Rasulullah (Sallallaho alaihe wasallam) advised his daughter Hadhrat Fatimah, (Radhiyallaho anha) to recite سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ thirty three times each and اَللهُ اَكْبَرُ thirty four times before going to bed at night, when she approached him for a helper, complaining that she was over-worked by the labour of grinding wheat and doing other house-hold jobs. The Prophet

(Sallallaho alaihe wasallam) further said, "The recitation of these kalimahs is better for you than a servant."

(62) Those who are working for the life Hereafter are in a race, wherein the zaakirs shall remain ahead of all on account of their zikr. On the day of Judgement, says Umar Maula Ghufra (Rahmatullah alaih), when people will be rewarded for their good deeds, many shall repent why they neglected zikr when it was easiest of all good deeds and the highest in reward. In a hadith, Rasulullah (Sallallaho alaihe wasallam) is quoted to have said, "The mufarrideen have surpassed all." He was asked, "Who were the mufarrideen?" The Prophet (Sallallaho alaihe wasallam) replied, "Those who toil hard for zikr because it lightens their burdens."

(63) Those who do zikr are held truthful by Almighty Allah, and those who are testified as such by Almighty Allah cannot be raised among the liars on the Day of Judgement. It is quoted on the authority of Prophet (Sallallaho alaihe wasallam) that when a man utters,

لَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

Allah proclaims, "My slave has spoken the truth, and nobody is worthy of worship except I, and I am the Greatest of all."

(64) Zikr causes houses to be built in Paradise by the angels. When zikr is stopped, the angels also stop construction of houses. When asked why a particular construction was stopped by the angels, they reply, "The construction had to be stopped because funds for that were stopped. The fact is confirmed by a hadith, which says when a man recites سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ seven times, a tower is raised for him in Paradise.

(65) Zikr provides protection against Hell. If, due to any misdeed a zaakir deserves Hell, his zikr acts as a defence between him and the Hell, the more his zikr, the stronger will be this defence.

(66) The angels pray for the forgiveness of those who do

zikr. It is related on the authority of Hadhrat Amr bin Aas (Radhiyallaho anho) that when a man says اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ سُبْحَانَ اللهِ وَبِحَمْدِهٖ the angels pray to Almighty Allah for his forgiveness.

(67) The mountain or plain on which zikr is recited feels proud of it. According to a hadith, one mountain asks another if any zaakir has crossed over it during the day. If the reply is in the affirmative, it feels happy.

(68) Zikr guarantees immunity from hypocrisy, for Almighty Allah has described the hypocrite as لَا يَذْكُرُوْنَ اللهَ اِلَّا قَلِيْلًا They do not remember Allah except very rarely. It is also related on the authority of Ka'b Ahbaar (Radhiyallaho anho) that he who makes frequent zikr of Allah is free from hypocrisy.

(69) Compared with other good deeds, zikr carries a special taste, which is not to be found in any other action. Even if there were no other virtue to zikr, this fine taste alone would have been a sufficient reward to justify it. Maalik bin Deenaar (Rahmatullah alaih) has said that nothing surpasses the taste of zikr, which is the best and finest.

(70) The faces of those who do zikr remain bright in this life, and will carry a special radiance in the Hereafter.

(71) One who is frequently engaged in zikr, whether he is in or out of his house, whether he is stationary or travelling, he will find, on the Day of Judgement, a large number of witnesses in his favour. Almighty Allah has described the Day of Judgment as يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا The day when the Earth will tell all that it knows.

Rasulullah (Sallallaho alaihe wasallam) asked his companions if they knew what those news would be. They expressed their ignorance. Then Rasulullah (Sallallaho alaihe wasallam) said, "Whatever deed is done, good or bad, by any man or woman on the face of the Earth, the Earth will describe it all, with date, time and place." Hence, one who does zikr at many places will find many witnesses in his favour.

(72) As long as the tongue is busy in zikr, it cannot indulge in lies, backbiting or any other kind of evil talk. The tongue will engage itself in useless talk if it is not in zikr, because it cannot remain quiet. So is the case with the heart; if it is devoid of love for Almighty Allah, it will be filled with the love of worldly things.

(73) The devils are outright enemies of man and always create trouble for him and keep him surrounded. The miserable condition of one who remains surrounded by enemies can well be imagined, especially when the enemies are vindictive and everyone of them wants to surpass the other in troubling him. Nothing except zikr can protect him against these enemies. Many forms of du'aa are mentioned in the ahaadith, so that, if any of these is recited by a person, then Satan dare not come near him. If the same is recited at the time of going to bed, one remains safe from the Satan throughout the night. Hafiz Ibn Qayyim (Rahmatullah alaih) has also mentioned many such du'aas.

In addition to these, the author has also mentioned in detail under six headings the relative merits of zikr as also some of its virtues, which are specific to zikr alone. Then he has also given seventy five chapters on special du'aas, which are suited to specific times and occasions. For the sake of brevity, these have been excluded from this book. For those blessed with determination to act, the virtues of zikr detailed above are more than enough, and for those who are disinclined to act, thousands of such virtues would be of little avail.

وَمَا تَوْفِيْقِىْ اِلَّا بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ

Whatever good I have done is through the grace of Almighty Allah; I, therefore, depend on Him and turn to Him.

CHAPTER II

KALIMAH TAYYIBAH

Kalimah Tayyibah, which is also called Kalimah Tauheed (utterance of Unity), has been mentioned in the Qur'an and the hadith far more frequently than anything else. Since all the saints and Prophets had been sent specifically with the primary aim of propagating the Unity of Allah, its excessive mention can well be understood. In the Holy Qur'an, this kalimah has been referred to by various names and in different contexts. It has been referred to as Kalimah Tayyibah (excellent utterance), (قول ثابت) (firm statement) (كلمة التقوى) (utterance of piety), (مقاليد السموات والارض) (key of heaven and earth), etc; as will be found in the Qur'anic verses given in the following pages. Imaam Ghazaali (Rahmatullah alaih) has written in his book Ihyaa that it is (كلمة التوحيد) (utterance of Unity) (كلمة اخلاص) (utterance of sincerity) (كلمة التقوى) (utterance of piety) (كلمة طيبة) (excellent utterance) (عروة الوثقى) (strong rope) (دعوة الحق) (call of truth) (ثمن الجنة) (price of paradise).

As this kalimah has been mentioned in various contexts in the Holy Qur'an, this chapter is divided into three parts. The first part includes those verses wherein the words of Kalimah Tayyibah do not occur, although it is implied therein. Each verse is followed by a brief explanation, as given by the Sahabah and by Rasulullah (Sallallaho alaihe wasallam) himself.
The second part consists of those verses which contain the text of Kalimah Tayyibah i.e. لَآ اِلٰهَ اِلَّا اللهُ in full, or slightly modified, such as لَآ اِلٰهَ اِلَّا هُوَ. As the words of the kalimah occur in these verses, their translation has not been considered necessary. Only the surah and ruku, in which the ayat occurs, has been indicated. The third part includes the translation and explanation of those ahaadith that describe the virtues and importance of this kalimah

وَمَا تَوْفِيْقِىْ اِلَّا بِاللهِ

(Whatever has been done is merely through Allah's grace).

PART I

This contains those ayaat in which the words of the Kalimah Tayyibah do not occur, although it is implied therein:

(١) اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ، تُؤْتِيْ اُكُلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَا وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ، وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ٱجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَالَهَا مِنْ قَرَارٍ (ابراهيم – ع٤)

(1) Seest thou not how Allah explains through a parable. Good words are like a good tree that is firmly rooted and its branches reach the sky. It brings fruit at all times, under order from its Lord. So Allah explains through parables for men that they may take heed. The parable of evil words is like an evil tree. It is torn up by the root from the surface of the Earth. It has no stability.

Note:

Hadhrat Ibn Abbas (Radhiyallaho anho) has explained that the words "Kalimah Tayyibah" in this ayat mean the Kalimah Shahaadat

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

which is like a tree with its roots in the hearts of the faithful and its branches spread out up to Heaven, by means of which the deeds of the faithful climb up to Heaven; and كلمة خبيثة (ugly utterance) is the utterance of Shirk, which prevents any good deed from being accepted. In another hadith, it is stated by Ibn Abbas (Radhiyallaho anho) that "bearing of fruit all the time" means that almighty Allah be remembered day and night.

It was narrated by Hadhrat Qataadah (Rahmatullah alaih) that somebody had said to Rasulullah (Sallallaho alaihe wasallam), "The rich are able to earn great rewards (by virtue of spending their wealth in charity)". Rasulullah

(Sallallaho alaihe wasallam) replied, "Tell me if anybody can reach the sky by piling up his goods one over the other. I tell you of something, which has its roots in the Earth and its branches spread out into the Heaven. It is recitation of the kalimah

لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

ten times each after every salaat.

(٢) مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ، اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

(2) Whosoever desires glory and power (should know) that glory and all powers belong to Allah; Unto Him good words ascend and He exalts all righteous deeds.

According to the majority of commentators, the Kalimah Tayyibah in this ayat means (لَآاِلٰهَ اِلَّا اللّٰه), but some are of the opinion that it implies the kalimah of tasbeeh, as will be described in part II.

(٣) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا

(3) The word of thy Lord finds its fulfilment in truth and in justice.

According to Hadhrat Anas (Radhiyallaho anho), Rasulullah (Sallallaho alaihe wasallam) had said that the kalimah of the Lord means the kalimah لَآاِلٰهَ اِلَّا اللّٰه. But many commentators are of the opinion that it means the Holy Qur'an.

(٤) يُثَبِّتُ اللّٰهُ الَّذِيْنَ آمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللّٰهُ الظَّالِمِيْنَ ۚ وَيَفْعَلُ اللّٰهُ مَايَشَاءُ (ابراهيم ع٤)

(4) Allah will confirm those who believe in words that stand firm, in this world and in the Hereafter, and Allah sends wrong doers astray. Allah does what He wills.

Hadhrat Baraa (Radhiyallaho anho) stated that Rasulullah (Sallallaho alaihe wasallam) had said, "At the time of interrogation in the grave, a Muslim bears witness to

لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

and this is meant by the words (firm statement) in this ayat. Hadhrat Aa'ishah (Radhiyallaho anha) also corroborated that it refers to the interrogation in the grave. Hadhrat Ibn Abbas (Radhiyallaho anho) said, "When a Muslim is about to die, the angels come to him, greet him, and convey the glad tidings of paradise; after his death, they accompany him and join his funeral prayer; and after he is buried, they make him sit up when, in the grave, questioning starts. He replies

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

'I bear witness that there is nobody worthy of worship except Allah, and I bear witness that Muhammad is the messenger of Allah.'

This is what is implied in this ayat."

Hadhrat Abu Qataadah, (Radhiyallaho anho) also said that (قول ثابت) (firm statement) refers to the Kalimah Tayyibah in this life, and the interrogation in the grave after death. Hadhrat Taa'oos (Rahmatullah alaih) also gave the same interpretation.

(٥) لَهُ دَعْوَةُ الْحَقِّ ، وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَايَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ وَمَا دُعَآءُ الْكَافِرِيْنَ اِلَّا فِيْ ضَلٰلٍ (رعد ع٢)

(5) Unto Him is the real prayer. Those unto whom they pray besides Allah responds to them not at all. They are like those who stretch forth their hands for water to reach their mouths but it reaches them not. The prayer of disbelievers goes astray.

Note: According to Hadhrat Ali (Radhiyallaho anho) as well as Ibn Abbas (Radhiyallaho anho) and many others, the words دعوة الحق (propagation of truth) means this kalimah.

(٦) قُلْ يٰٓاَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللهَ وَلَانُشْرِكَ بِهٖ شَيْئًا وَّلَايَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللهِ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ (آل عمران ع٧)

(6) Say: O, people of scriptures! Come to an agreement between us and you; that we shall worship none but Allah and that we shall ascribe no partner unto Him, and none of us shall take others for Lords beside Allah. And if you turn away, bear witness that we (at least) are Muslims.

Note: This sacred ayat is self-explanatory, in that the word kalimah in this ayat implies tauheed and the Kalimah Tayyibah. The same view-point has been categorically confirmed by Hadhrat Abu Aaliyah and Hadhrat Mujahid (Rahmatullah alaihima).

(٧) كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ وَلَوْ آمَنَ اَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفَاسِقُوْنَ (آل عمران ع١٢)

(7) You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the people of scriptures had faith, it were best for them; among them are some who have faith; most of them are transgressors.

Note: Hadhrat Ibn Abbas (Radhiyallaho anho) has stated تأمرون بالمعروف (i.e. you enjoin the good) means that you enjoin the people to believe in لاالٰه الا الله and obey Almighty Allah; and that this kalimah is by far the best and foremost of all the good things.

(٨) وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ، اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ، ذٰلِكَ ذِكْرٰى لِلذَّاكِرِيْنَ (هود ع١٠)

(8) Establish regular prayer at the two ends of the day and at the approaches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful.

The explanation of this sacred ayat is to be found in many ahaadith according to which Rasulullah (Sallallaho alaihe wasallam) while refering to this ayat had said that good deeds wipe out the sins from one's account. Hadhrat Abu Zar (Radhiyallaho anho) says that he had once requested Rasulullah (Sallallaho alaihe wasallam) to give him some advice and Rasulullah (Sallallaho alaihe wasal-

lam) replied, "Hold Almighty Allah in constant fear. If perchance you commit any sin, hasten at once to do some virtuous deed so that the sin is atoned, and it is written off." Then Abu Zar (Radhiyallaho anho) continues to say that he asked Rasulullah (Sallallaho alaihe wasallam) if this kalimah لَآاِلٰهَ اِلَّا اللهُ was also counted amongst the virtues. At this, Rasulullah (Sallallaho alaihe wasallam) gave the reply that this kalimah is the highest of all virtues. It is likewise quoted from Hadhrat Anas (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) had said "Whosover, any time during the day or night, recites the kalimah لَآاِلٰهَ اِلَّا اللهُ, his sins are washed off his account."

(٩) إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ (نحل - ع ١٣)

(9) (a) Lo! Allah enjoineth justice and kindness and giving to kinsfolk. He forbids shameful deeds, injustice and rebellion. He instructs you in order that you take heed.

There are different versions regarding the interpretation of the word عَدْل (justice). In one version, Hadhrat Abdullah bin Abbas (Radhiyallaho anho) says that عدل (justice) means to believe that nobody is worthy of worship except Allah, while اِحْسَان (goodness) means to do one's obligations to Allah.

(١٠) يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ، يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِعِ اللهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا (احزاب - ع ٩)

(10) O, you who believe! Fear Allah and say words straight to the point, that He may make your conduct sound and forgive your sins. Whosoever obeys Allah and His Prophet (Sallallaho alaihe wasallam), he has attained the highest achievement.

Hadhrat Abdullah bin Abbas and Hadhrat Ikramah (Radhiyallaho anhuma) are both said to have been of the view that the meaning of قُوْلُوْا قَوْلًا سَدِيْدًا (and speak words straight to the right) is to recite the لَآاِلٰهَ اِلَّا اللهُ kalimah. According to one hadith, three things constitute the best of

all actions. The first is to do zikr of Allah under all circumstances, in happiness and in grief, in poverty and in affluence; the second is to conduct oneself with impartiality even when one's own interests are involved; and the third is to help one's brother with money.

(١١) فَبَشِّرْ عِبَادِ ، الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ اُولٰٓئِكَ الَّذِيْنَ هَدٰهُمُ اللهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ (زمر ع ٦)

(11) Give good tidings to my servants, who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.

Hadhrat Ibn Umar (Radhiyallaho anho) said that Hadhrat Sa'eed bin Zaid, Hadhrat Abu Zar Ghifaari and Hadhrat Salmaan Faarsi (Radhiyallaho anho), all the three, used to recite the kalimah لَآاِلٰهَ اِلَّا اللهُ even before they embraced Islaam, and by the words اَحْسَنَ الْقَوْل (the best utterance) what is exactly meant in this sacred ayat is this kalimah. Hadhrat Zaid bin Aslam (Radhiyallaho anho) had also said that this ayat relates to three persons who used to recite the kalimah لَآاِلٰهَ اِلَّا اللهُ even in their days of ignorance, and they were Hadhrat Zaid bin Amr bin Nufail, Hadhrat Abu Zar Ghifaari and Hadhrat Salmaan Faarsi (Radhiyallaho anhum).

(١٢) وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ، لِيُكَفِّرَ اللهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ (زمر ع ٤)

(12) He who brings the true thing and He who confirms it; such are the dutiful. They shall have all they wish from their Lord's bounty. Such is the reward of those who do good.

The persons who brought the message from Almighty Allah are the Prophets (Alaihimus salaatu was salaam) and the people who brought a message from Rasulullah (Sallallaho alaihe wasallam) are the Ulama (May Allah accept their efforts). Hadhrat Ibn Abbas (Radhiyallaho anho) is stated to have said that "the true thing" means the kalimah لَآاِلٰهَ اِلَّا اللهُ. According to some commentators, the

words الَّذِىْ جَاءَ بِالصِّدْقِ (one who brought the true message from Allah) refers to Rasulullah (Sallallaho alaihe wasallam) and the words صَدَّقَ بِهٖ (those who confirmed it) refer to the believers.

(۱۳) اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَاتَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ ، نَحْنُ اَوْلِيٰٓؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ، وَلَكُمْ فِيْهَا مَاتَشْتَهِىْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَاتَدَّعُوْنَ ، نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ (حٰم سجده ع٤)

(13) In the case of those who say, "Our Lord is Allah", and afterwards are steadfast, the angels descend upon them saying, "Fear not, nor grieve but hear good tidings of the Paradise which you were promised. We are your protecting friends in the life of the world and in the Hereafter. There you will have all that your souls desire, and then you will have what you pray for. A gift of welcome from the forgiving the Merciful."

Hadhrat Ibn Abbas (Radhiyallaho anho) said that the words (ثُمَّ اسْتَقَامُوْا) (then remained steadfast) means that they remained steadfast in their belief in the kalimah (لَآاِلٰهَ اِلَّا اللّٰهُ) Hadhrat Ibrahim and Hadhrat Mujahid (Rahmatullah alaihima) both supported the interpretation "they stuck to the kalimah (لَآاِلٰهَ اِلَّا اللّٰهُ) upto their death, and never indulged in Shirk of any kind"

(١٤) وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَا اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِىْ مِنَ الْمُسْلِمِيْنَ (حٰم سجده ع٧)

(14) Who is better in speech than one who calls (men) to Allah and doeth righteous deeds and says, "I am among those who bow in Islaam (the Muslims)."

Hadhrat Hasan (Radhiyallaho anho) said that the words (دَعَآ اِلَى اللّٰهِ) (invited towards Allah) refers to the calling of (لَآاِلٰهَ اِلَّا اللّٰهُ) by the muazzin. Aasim bin Hubairah (Rahmatullah alaih) advised, "After finishing azaan, one should recite

لَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَاَنَا مِنَ الْمُسْلِمِيْنَ

Nobody is worthy of worship except Allah: Allah is the greatest and I am from among the Muslims.

(١٥) هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ، فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبَانِ (رحمٰن - ع٣)

(15) Is the reward of goodness ought save goodness? Which is it, of the favours of your Lord, that ye deny?

Hadhrat Ibn Abbas (Radhiyallaho anho) narrated that Rasulullah (Sallallaho alaihe wasallam) had said, "The meaning of this ayat is that Allah says, 'Can there be any other reward than Paradise in the Hereafter for one whom I blessed in his worldly life with the recitation of kalimah (لَآاِلٰهَ اِلَّا اللّٰهُ)." Hadhrat Ikramah and Hadhrat Hasan (Radhiyallaho anhuma) have also said that the reward of (لَآاِلٰهَ اِلَّا اللّٰهُ) cannot be anything but Paradise.

(١٦) فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا (فتح - ع٣)

(16) Then Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of self restraint, for they were entitled to it and worthy of it.

(كلمة تقوىٰ) (utterance of piety) in this hadith means kalimah Tayyibah as explained in many narrations. Hadhrat Abu Hurairah and Hadhrat Salama (Radhiyallaho anhuma) quoted Rasulullah (Sallallaho alaihe wasallam) as having said that it means (لَآاِلٰهَ اِلَّا اللّٰهُ). The same view was expressed by Hadhrat Ubayy bin Kab, Hadhrat Ali, Hadhrat Umar, Hadhrat Ibn Abbas, Hadhrat Ibn Umar, and many other Sahabas, (Radhiyallaho anhum). Ataa Khurasani (Rahmatullahi alaihi) was of the view that it meant the whole Kalimah Tayyibah i.e. لَآاِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ while Hadhrat Ali (Radhiyallaho anho) had said that it meant لَآاِلٰهَ اِلَّا اللّٰهُ اللّٰهُ اَكْبَرُ Tirmizi is stated to have quoted on the authority of Baraa (Radhiyallaho anho) that this implied: لَآاِلٰهَ اِلَّا اللّٰهُ .

(١٧) قَدْ اَفْلَحَ مَنْ تَزَكّٰى (اعلىٰ)

(17) Those who purify themselves will prosper.

Hadhrat Jaabir (Radhiyallaho anho) has quoted Rasulullah (Sallallaho alaihe wasallam) to have said that تَزَكّٰى

(purified) means he declared his faith in لَآاِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ and gave up idol-worship. According to Hadhrat Ikramah (Radhiyallaho anho) تزكّٰى means he proclaimed لَآاِلٰهَ اِلَّا اللّٰهُ and this also was the viewpoint held by Ibn Abbas (Radhiyallaho anho)

(١٨) فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ، وَصَدَّقَ بِالْحُسْنٰى ، فَسَنُيَسِّرُهٗ لِلْيُسْرٰى (ليل - ع ١)

(18) As for him who giveth and is dutiful (towards Allah) and believeth in goodness. Surely we will ease his way unto the state of ease.

(لليسرى) (state of ease) means Paradise, because it is Paradise where all kinds of comforts and facilities will be available. Its further elaboration is that Allah will so grace a man as to make good deeds easy for him, which will expedite his entry to Paradise. Many commentators are of the view that the above-mentioned ayat was revealed in favour of Hadhrat Abu Bakr (Radhiyallaho anho).

According to Hadhrat Ibn Abbas (Radhiyallaho anho) the word (الحسنى) (good thing) mentioned in this ayat means the kalimah (لَآاِلٰهَ اِلَّا اللّٰهُ). Hadhrat Abu Abdur Rahmaan Salmi (Radhiyallaho anho) also shares this view. Hadhrat Imaam-e-A'zam (Rahmatullah alaih) quoting on the authority of Abu Zubair and Hadhrat Jaabir (Radhiyallaho anhuma) says that Rasulullah (Sallallaho alaihe wasallam) explained that (صدّق بالحسنٰى) means 'testified لَآاِلٰهَ اِلَّا اللّٰهُ', while كذّب بالحسنٰى means 'refuted'.

(١٩) مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ، وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ (انعام - ع ٢٠)

(19) He who does a good deed shall have ten times as much to his credit. He who does an evil deed will be awarded according to his evil. No wrong shall be done to them.

It is related when this ayat مَنْ جَآءَ بِالْحَسَنَةِ descended, someone asked Rasulullah (Sallallaho alaihe wasallam) if the reciting of (لَآاِلٰهَ اِلَّا اللّٰهُ) was also counted among their virtuous deeds. The Prophet (Sallallaho alaihe wasallam) replied that it is the best of all virtues. Hadhrat Abdullah bin Abbaas and Hadhrat Abdullah bin Mas'ood (Radhiyallaho anhum) take (حسنة) (virtue) to mean (لَآاِلٰهَ اِلَّا اللّٰهُ). Hadhrat Abu Hurairah (Radhiyallaho anho) also holds exactly the same view. Similar meanings were also narrated by Hadhrat Abu

Zar Ghifaari (Radhiyallaho anho) on the authority of Rasulullah (Sallallaho alaihe wasallam) who held that (لَآاِلٰهَ اِلَّا اللّٰهُ) was the best amongst all virtuous deeds.

According to Hadhrat Abu Hurairah (Radhiyallaho anho), one good deed is counted ten times over as a general principle but, for the muhaajirs, compensation for one good deed is raised to seven hundred times.

(٢٠) حٰمٓ ، تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ، غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ ، لَآ اِلٰهَ اِلَّا هُوَ ، اِلَيْهِ الْمَصِيْرُ (مومن - ع ١)

(20) The revelation of this Book is from Allah, exalted in power, full of knowledge, who forgives sin and accepts repentance, strict in punishment, and hath a long reach. There is no god save He; to Him is the final goal.

Note:

In an explanation of this ayat, Hadhrat Abdullah bin Umar (Radhiyallaho anho) states that Almighty Allah is the forgiver of sins, for one who says (لَآاِلٰهَ اِلَّا اللّٰهُ) and acceptor of towbah for one who recites (لَآاِلٰهَ اِلَّا اللّٰهُ), and is the dispensor of severe punishment for one who does not proclaim (لَآاِلٰهَ اِلَّا اللّٰهُ). The words (لَآاِلٰهَ اِلَّا اللّٰهُ) refute the Quraish, who did not believe in the Unity of Allah; (وَاِلَيْهِ الْمَصِيْرُ) implies that one who says (لَآاِلٰهَ اِلَّا اللّٰهُ) will return to Allah for entry into Paradise, while one who refutes (لَآاِلٰهَ اِلَّا اللّٰهُ) will return to Him for entry into Hell.

(٢١) فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَا (بقره - ع ٣٤)

(21) He who rejects false deities and believeth in Allah has grasped the firm hand-hold, which will never break.

Note:

Hadhrat Ibn Abbaas (Radhiyallaho anho) says that "grasping the firm handhold (عروة الوثقى)" means proclaiming (لَآاِلٰهَ اِلَّا اللّٰهُ). The same interpretation is also related from Sufyaan (Rahmatullah alaih).

CONCLUSION:

قلت وقد ورد في تفسير آيات آخر عديدة أيضا أن المراد ببعض الألفاظ في هذه الآيات كلمة التوحيد عند بعضهم فقد قال الراغب في قوله في قصة زكريا مصدقا بكلمة قيل كلمة التوحيد وكذا قال في قوله تعالى إنا عرضنا الأمانة الآية قيل هى كلمة التوحيد واقتصرت على مامر للاختصار

PART 2

This chapter includes such ayaat as contains the Kalimah Tayyibah in full or in part, or else its equivalent in different words but having the same meaning. The Kalimah Tayyibah (لَآ اِلٰهَ اِلَّا اللّٰهُ) means that nobody is worthy of worship except Allah. The words (مَا مِنْ اِلٰهٍ غَيْرُهٗ) and لَآ اِلٰهَ اِلَّا هُوَ and (لَا نَعْبُدُ اِلَّا اللّٰهَ) also carry the same meaning. Similarly (لَا نَعْبُدُ اِلَّا اِيَّاهُ) (We do not worship anybody other than Allah) and (اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ) (He is the only one worthy of worship) also mean the same thing. There are other similar ayaat, which imply the same meaning as of Kalimah Tayyibah. The surah and ruku in which each such ayat occurs has been indicated below. In fact, the whole of the Holy Qur'an is an explanation of the Kalimah Tayyibah, because the basic objective of the Holy Qur'an and of the deen of Islam is towheed. It is to propagate towheed that the messengers of Allah were sent to people at different times. Towheed is the common objective of all the revealed religions, and for this reason the subject of towheed has all along been dealt with under different headings to establish its truth. The same towheed is therefore the object of Kalimah Tayyibah.

(١) وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ، لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (بقرة – ع١٩)

1. Your Allah is one Allah. There is no god save Him; Most Beneficent, The Merciful. (Baqarah–163)

(٢) اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ (بقرة – ع٣٤)

2. There is no god but He–The Living, The Eternal. (Baqarah–255)

(٣) اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ (آل عمران – ع١)

3. There is no god but He–The Living, The Eternal. (Aali Imraan–2)

(٤) شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ (آل عمران – ع٢)

4. Allah Himself is witness, there is no god but He. The angels and the men of learning too are witness. (Aali Imraan–18)

(٥) لَآاِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ (آل عمران – ع٢)

5. There is no god but He–The Exalted in Power, The Wise. (Aali Imraan–18)

(٦) وَمَا مِنْ اِلٰهٍ اِلَّا اللهُ ، وَاِنَّ اللهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ (آل عمران – ع٢)

6. There is no god save Allah, and Allah is Exalted in Power, The Wise. (Aali Imraan–62)

(٧) تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللهَ (آل عمران – ع٧)

7. Come to an agreement between us and you, that we shall worship none but Allah. (Aali Imraan–64)

(٨) اَللهُ لَآاِلٰهَ اِلَّا هُوَ ، لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ (نساء – ع١١)

8. Allah! There is no god but He; of surety, He will gather you together on the Day of Judgment. (Nisaa–87)

(٩) وَمَا مِنْ اِلٰهٍ اِلَّا اِلٰهٌ وَّاحِدٌ (مائده – ع١٠)

9. There is no god save One Allah. (Maa'idah–76)

(١٠) قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ (انعام – ع٢)

10. Say: In truth He is the One Allah. (An'aam–18)

(١١) مَنْ اِلٰهٌ غَيْرُ اللهِ يَاْتِيْكُمْ بِهٖ (انعام – ع٥)

11. Which god other than Allah could restore them to you (An'aam–46)

(١٢) ذٰلِكُمُ اللهُ رَبُّكُمْ لَآاِلٰهَ اِلَّا هُوَ (انعام – ع٥)

12. That is Allah, your Lord. There is no god save Him. (An'aam–102)

(١٣) لَآاِلٰهَ اِلَّا هُوَ ، وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ (انعام – ع١٣)

13. There is no god save Allah, and turn away from those who join gods with Allah. (An'aam–106)

(١٤) قَالَ اَغَيْرَ اللهِ اَبْغِيْكُمْ اِلٰهًا (اعراف – ع١٦)

14. He said: Shall I seek for you a god other than Allah. (A'raaf–140)

(١٥) لَآاِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ (اعراف – ع٢٠)

15. There is no god save He (Allah). It is he that gives both life and death. (A'raaf–185)

(١٦) وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ، لَآاِلٰهَ اِلَّا هُوَ (توبه – ع٥)

16. They were commanded to worship but One Allah. There is no god save He, Allah. (Taubah–31)

(١٧) حَسْبِيَ اللهُ لَآاِلٰهَ اِلَّا هُوَ ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ (توبه – ع١٦)

17. Allah is sufficient for me. There is no god save He (Allah). In Him I have put my trust. He is the Lord of the Tremendous Throne. (Taubah–129)

(١٨) ذٰلِكُمُ اللهُ رَبُّكُمْ فَاعْبُدُوْهُ (يونس – ع١)

18. This is Allah your Lord. Him, therefore, you should worship. (Yunus–3)

(١٩) فَذٰلِكُمُ اللهُ رَبُّكُمْ فَاعْبُدُوْهُ (يونس – ع٤)

19. Such is Allah, your real Sustainer. (Yunus–32)

(٢٠) قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِیْلَ وَاَنَا مِنَ الْمُسْلِمِیْنَ (یونس - ع۹)

20. He said, there is no god except Him (Allah), in Whom the Children of Israel believe, and I am of those who submit unto Him. (Yunus–90)

(٢١) فَلَآ اَعْبُدُ الَّذِیْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ (یونس - ع۱۱)

21. I worship not what you worship other than Allah. (Yunus–104)

(٢٢) فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ (هود - ع۲)

22. Know you that this revelation is sent down in the knowledge of Allah, and there is no god save Him (Allah). (Hood–14)

(٢٣) اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ (هود - ع۳)

23. That ye serve none but Allah. (Hood–26)

(٢٤ /٢٥ /٢٦) قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ (هود - ع۵،ع۶،ع۸)

24, 25, 26) He said: "O my people, worship Allah; you have no other god but Him. (Hood–50–61–84)

(٢٧) ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ (یوسف - ع۵)

27. Are many lords differing among themselves better or the One Allah, the Irresistible? (Yusuf–39)

(٢٨) اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِیَّاهُ (یوسف - ع۵)

28. He has commanded that you worship none but Him. (Yusuf–40)

(٢٩) قُلْ هُوَ رَبِّیْ لَآ اِلٰهَ اِلَّا هُوَ (رعد - ع۴)

29. Say, "He is my Lord, there is no god but He (Allah). (Ra'd–30)

(٣٠) وَلِیَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ (ابراهیم - ع۷)

30. And let them know that He (Allah) is only one god. (Ibrahim–52)

(٣١) اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ (نحل - ع۱)

31. There is no god but I, so do your duty unto Me. (Nahl–2)

(٣٢) اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ (نحل - ع۳)

32. Your Allah is one Allah. (Nahl–22)

(٣٣) اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ (نحل - ع۷)

33. He is just one Allah. (Nahl–5)

(٣٤) وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ (بنی اسرائیل - ع۴)

34. And do not set up with Allah any other god. (Bani Israa-eel–39)

(٣٥) قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا یَقُوْلُوْنَ (بنی اسرائیل - ع۵)

35. Say if there had been other gods with Him (Allah), as they say. (Bani Israa-eel–42)

(٣٦) فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَّدْعُوَا مِنْ دُوْنِهٖٓ اِلٰهًا (كهف - ع۲)

36. They said: 'Our Lord is the Lord of the Heavens and of the Earth. Never shall we call upon any god other than Him (Allah). (Kahf–14)

(٣٧) هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً (كهف - ع۲)

37. There are people who chose other gods beside Him (Allah). (Kahf–15)

(٣٨) يُوْحٰى اِلَيَّ اَنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ (كهف – ع١٢)

38. The revelation has come to me that your Allah is one Allah. (Kahf–110)

(٣٩) وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ (مريم – ع٢)

39. Verily, Allah is my Lord and your Lord, so serve Him. (Maryam–36)

(٤٠) اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ (طه ع١)

40. Allah! there is no god but He (Allah). (Taha–8)

(٤١) اِنَّنِيْ اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِيْ (طه ع١)

41. Verily, I am Allah. There is no god but I. So Serve Me. (Taha–14)

(٤٢) اِنَّمَا اِلٰهُكُمُ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ (طه ع٥)

42. But the god of you all is the one Allah: There is no god but He. (Taha–98)

(٤٣) لَوْ كَانَ فِيْهِمَا اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا (أنبياء ع٢)

43. If there were (in the Heavens and the Earth) other gods besides Allah, there would have been disorder in both of them. (Ambiyaa–22)

(٤٤) اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖ اٰلِهَةً (انبياء ع٢)

44. Have they taken for worship gods besides Him (Allah). (Ambiyaa–24)

(٤٥) اِلَّا نُوْحِيْ اِلَيْهِ اَنَّهٗ لَا اِلٰهَ اِلَّا اَنَا (انبياء ع٢)

45. It was revealed by Us (Allah) to him (The Apostle) that there is no god but I (Allah). (Ambiyaa–25)

(٤٦) اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِنْ دُوْنِنَا (انبياء ع٥)

46. Or have they gods who can shield them from us? (Ambiyaa–43)

(٤٧) اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَالَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ (انبياء ع٥)

47. Do you worship besides Allah things that can neither be of any good to you, nor do you harm? (Ambiyaa–66)

(٤٨) لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ (انبياء ع٦)

48. There is no god save Thou: Glory be to Thee. (Ambiyaa–87)

(٤٩) اِنَّمَا يُوْحٰى اِلَيَّ اَنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ (انبياء ع٥)

49. What has come to me by revelation is that your Allah is one Allah. (Ambiyaa–108)

(٥٠) فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗ اَسْلِمُوْا (حج ع٥)

50. Your Allah is one Allah, submit unto Him. (Haj–34)

(٥١/ ٥٢) اُعْبُدُوا اللّٰهَ مَالَكُمْ مِنْ اِلٰهٍ غَيْرُهٗ (مؤمنون ٢ ع)

51–52. Worship Allah, you have no other god but Him (Allah). (Mu'minoon–23)

(٥٣) وَمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ (مؤمنون ٦ ع)

53. Nor is there any god along with Him. (Mu'minoon–91)

(٥٤) فَتَعَالَى اللّٰهُ الْمَلِكُ الْحَقُّ لَا اِلٰهَ اِلَّا هُوَ (مؤمنون ع٦)

54. Therefore Allah, Exalted, the True King! There is no god save Him (Allah). (Mu'minoon–114)

(٥٥) وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَابُرْهَانَ لَهٗ بِهٖ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ (مؤمنون ع٦)

55. If any one invokes any other god besides Allah, he has no authority therefore. His reckoning is only with his Lord. (Mu'minoon–117)

(٥٦) ءَاِلٰهٌ مَّعَ اللّٰهِ (نمل ع٥)

56. Can there be another god besides Allah? (Naml–64)

(٥٧) وَهُوَ اللّٰهُ لَآاِلٰهَ اِلَّا هُوَ لَهُ الْحَمْدُ (قصص - ع٧)

57. And He is Allah. There is no god but He. To Him be praise. (Qasas–70)

(٥٨) مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ (قصص ع٧)

58. Is there other than Allah, who can give you a night? (Qasas–70)

(٥٩) وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَا اِلٰهَ اِلَّا هُوَ (قصص ع٩)

59. And call not, besides Allah, on any other god. There is no god but He. (Qasas–88)

(٦٠) وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ (عنكبوت ع٥)

60. And our Allah and Your Allah is One. (Ankaboot–46)

(٦١) لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ (فاطر ع١)

61. There is no god save Allah. How then are you deluded? (Faatir–3)

(٦٢) اِنَّ اِلٰهَكُمْ لَوَاحِدٌ (صٰفّٰت ع١)

62. Lo! Thy Lord is surely One. (Saaffaat–4)

(٦٣) اِنَّهُمْ كَانُوْا اِذَا قِيْلَ لَهُمْ لَآاِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ (صٰفّٰت ع١)

63. For when it was said unto them: "There is no god save Allah," they were scornful. (Saaffat–35)

(٦٤) اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا (ص ع١)

64. Maketh he the gods One Allah? (Saad–5)

(٦٥) وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ (ص ع٥)

65. There is no god save Allah, The One, The Irresistible. (Saad–65)

(٦٦) هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ (زمر ع١)

66. He is Allah, The One, The Irresistable. (Zumar–4)

(٦٧) ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ لَآاِلٰهَ اِلَّا هُوَ (زمر ع١)

67. Such is Allah. Your Lord and Cherisher. His is the Sovereignty. There is no god save Him. (Zumar–6)

(٦٨) لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ [مومن ف ء]

68. There is no god save Him, to Him is the final goal. (Mu'min–3)

(٦٩) لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ (مومن ع٧)

69. There is no god save Allah. How then are you deluded? (Mu'min–62)

(٧٠) هُوَ الْحَيُّ لَا اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ (مومن ع٧)

70. He is the living (one). There is no god but He. Call upon Him. (Mu'min–65)

(٧١) يُوْحٰى اِلَيَّ اَنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ (حم سجدة ع١)

71. It is revealed to me that your god is One Allah. (Haameem-Sajdah–6)

(٧٢) اَلَّا تَعْبُدُوْا اِلَّا اللّٰهَ (حم سجدة – ع٢)

72. Worship Ye none but Allah. (Haameem Sajdah–14)

(٧٣) اَللّٰهُ رَبُّنَا وَرَبُّكُمْ (شورى ع٢)

73. Allah is our Lord and Your Lord. (Shooraa–15)

(٧٤) اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ (زخرف ع٤)

74. Did we appoint gods to be worshipped besides the Beneficient? (Zukhruf–45).

(٧٥) رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا (دخان ع١)

75. The Lord of Heavens and the Earth and all between them.

(Dukhaan–7)

(٧٦) لَآ اِلٰهَ اِلَّا هُوَ يُحْيِيْ وَيُمِيْتُ (دخان ع١)

76. There is no god but He. It is He who gives life and gives death. (Dukhaan–8)

(٧٧) اَلَّا تَعْبُدُوْا اِلَّا اللّٰهَ (احقاف ع ٣)

77. Worship ye none other than Allah. (Ahqaaf–21)

(٧٨) فَاعْلَمْ اَنَّهٗ لَآاِلٰهَ اِلَّا هُوَ (محمد ع٢)

78. Know, therefore, that there is no god but Allah. (Muhammad–19)

(٧٩) وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا آخَرَ (ذاريات ع٣)

79. And set not any other god along with Allah. (Zaariyaat–51)

(٨٠) هُوَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ (حشر ع١٣)

80. Allah is He besides Whom there is no other god. (Hashr–22)

(٨١) اِنَّا بُرَآؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ (ممتحنة ع١)

81. We are guiltless of you and all that you worship beside Allah. (Mumtahinah–4)

(٨٢) اَللّٰهُ لَآاِلٰهَ اِلَّا هُوَ (تغابن ع٢)

82. Allah! There is no god but He. (Taghaabun–13)

(٨٣) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ (مزمل ع١)

83. He is the Lord of the East and the West; there is no god but He (Allah). (Muzzammil–9)

(٨٤) لَآ اَعْبُدُ مَاتَعْبُدُوْنَ وَلَآ اَنْتُمْ عَابِدُوْنَ مَآاَعْبُدُ (كافرون)

84. I worship not that which ye worship, nor will you worship that which I worship. (Kaafiroon–2-3)

(٨٥) قُلْ هُوَ اللّٰهُ اَحَدٌ (اخلاص)

85. Say: He is Allah, The One and Only. (Ikhlaas)

The above are the eighty five verses, in which text of Kalimah Tayyibah or its equivalent in meaning has occurred. There are still many more verses, which equally convey the same sense and meaning of the Kalimah as I have stated in the beginning of this section. Tauheed is the fundamental basis of Deen, and therefore the more acquainted a man is with the requirements of Tauheed, the more steadfast he shall be in Deen. Tauheed in the Holy Qur'an has been described from various viewpoints and in various manners and aspects, so that it may penetrate through the very depths of the heart; so it firmly settles there, leaving no room for anything else to enter.

PART 3

Part 3 includes such ahadith which describe the virtues and blessings of reciting Kalimah Tayyibah. In the foregoing we have seen that there is plurality of ayaat on this subject, which goes to prove that the number of ahadith on this subject must be far more numerous. It is therefore difficult to record them all here. Only a few illustrative examples will be given here.

Hadith No 1

(١) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ اَفْضَلُ الذِّكْرِ لَآاِلٰهَ اِلَّا اللهُ وَاَفْضَلُ الدُّعَاءِ اَلْحَمْدُ لِلّٰهِ كذا فى المشكوة برواية الترمذى وابن ماجه و قال المنذرى رواه ابن ماجة والنسائى وابن حبان فى صحيحه والحاكم كلهم من طريق طلحة بن خراش عنه وقال الحاكم صحيح الاسناد قلت رواه الحاكم بسندين وصححهما واقره عليهما الذهبى وكذا رقم له بالصحة السيوطى فى الجامع

Rasulullah (Sallallaho alaihe wasallam) has said, "of all the azkaar (plural of zikr) the repetition of (لآاِلٰهَ اِلَّا اللهُ) is the best, and of all the du'aas (اَلْحَمْدُ لِلّٰهِ) is the best."

That (لآاِلٰهَ اِلَّا اللهُ) is the best of all azkaar is quite evident. It is described as such in many ahadith. In fact when the whole of Deen depends on this Kalimah Tauheed, there can hardly be any doubt that it is the highest of all azkaar. Again (اَلْحَمْدُ لِلّٰهِ) (Alhamdolillah) has been regarded as the best du'aa, because praising one who is the most benevolent person is in fact a form of begging. It is common experience that by writing a eulogy in praise of a man of wealth or of authority does not mean anything else than begging his favours or riches.

Hadhrat Ibn Abbaas (Radhiyallaho anho) says that one who recites (اَلْحَمْدُ لِلّٰهِ) should follow it by (لآاِلٰهَ اِلَّا اللهُ) because in the Holy Qur'an the verse

فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ

(Ask Allah with sincere devotion)

is followed by اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (All praise is for Allah Who is

the Cherisher of all the universe).

Mulla Ali Qari (Rahmatullah alaih) has stated: "There is not the slightest doubt that Kalimah Tayyibah is by far the best and foremost of all azkaar because it is the root and fundamental basis of the Deen and the whole religion of Islam centres round it. It is for this reason that the Sufis and saints emphasise its importance and prefer it over all other azkaar and advise their followers to practise it as much as possible. Also, actual experience has shown that, the benefits following from Kalimah Tayyibah far outnumber those which result from other forms of zikr.

There is a well-known story of Sayyid Ali bin Maymoon Maghrabi. Once Shaikh Ulwan Hamawi, who himself was a great scholar, Mufti and teacher of his age, came for learning zikr. The Sayyid (Rahmatullah alaih) devoted special attention to him and made him give up all his routines, such as teaching and writing fatawa, and to take up zikr all the time. On this, the common people started freely indulging in fault finding and condemnation. They started a campaign of criticism that the Shaikh has now been lost to them and the people were being deprived of his benefits. A few days later, when the Sayyid (Rahmatullah alaih) came to know that Shaikh Ulwan was occasionally reciting the Holy Qur'an, he stopped him from this recitation also. At this, the people lost all sense and openly accused the Sayyid, (Rahmatullah alaih), of irreligiousness and perversion. After some time, when the Shaikh observed that the zikr has had its effect on his heart, the Sayyid (Rahmatullah alaih) allowed him to resume recitation of the Holy Qur'an. When he opened the Book, every word and aayat emerged with new meanings and significance he never thought of before. The Sayyid (Rahmatullah alaih) then told Shaikh Ḥamawi that he had not forbidden him from recitation, but in fact he had desired to develop in him spiritual awareness, which was a pre-requisite for this recitation of the Qur'an.

As this Holy Kalimah constitutes the fundamental basis of religion and the root of Imaan (faith), the greater the devotion to this Kalimah, the more firmly will Imaan be rooted. Imaan depends on this Kalimah, and the very existence of this world depends on it. According to a hadith, the Day of Judgment will not dawn as long as there exists on Earth a single man reciting the Kalimah لآاِلٰہ اِلّا اللہ. This is reported in other ahadith also. So long as there lives a single

38

man on Earth who remembers Almighty Allah, Qiyaamat (Doomsday) will not take place.

Hadith No. 2

(٢) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ رَضِیَ اللّٰہُ عَنْہُ عَنِ النَّبِیِّ ﷺ اَنَّہٗ قَالَ قَالَ مُوْسٰی عَلَیْہِ السَّلَامُ یَارَبِّ عَلِّمْنِیْ شَیْئًا اَذْکُرُكَ بِہٖ وَاَدْعُوْكَ بِہٖ قَالَ قُلْ لَآاِلٰہَ اللّٰہُ قَالَ یَارَبِّ کُلُّ عِبَادِكَ یَقُوْلُ ھٰذَا قَالَ قُلْ لَآاِلٰہَ اِلَّا اللّٰہُ قَالَ اِنَّمَا اُرِیْدُ شَیْئًا تَخُصُّنِیْ بِہٖ قَالَ یَامُوْسٰی لَوْ اَنَّ السَّمٰوٰتِ السَّبْعَ وَالْاَرَضِیْنَ السَّبْعَ فِیْ کِفَّۃٍ وَلَآ اِلٰہَ اِلَّا اللّٰہُ فِیْ کِفَّۃٍ مَالَتْ بِھِمْ لَآاِلٰہَ اِلَّا اللّٰہُ رواه النسائى وابن حبان والحاكم كلهم من طريق دراج عن ابى الهيثم عنه وقال الحاكم صحيح الاسناد كذا فى الترغيب قلت قال الحاكم صحيح الاسناد ولم يخرجاه واقره عليه الذهبى واخرج فى المشكوة برواية شرح السنة نحوه زاد فى منتخب الكنز ابايعلى والحكيم وابانعيم فى الحلية والبيهقى فى الاسماء و سعيد بن منصور فى سننه و فى مجمع الزوائد رواه ابويعلى ورجاله وثقوا وفيهم ضعف

Rasulullah (Sallallaho alaihe wasallam) is reported to have said: "Once the prophet Moosa (Alayhis salaam) prayed to Almighty Allah to teach him some forms of zikr for his remembrance. He was advised to recite (لآاِلٰہ اِلّا اللہ). He submitted: 'O my Lord! this zikr is recited by all the creation. Again came the reply: "Recite لآاِلٰہ اِلّا اللہ." He submitted: 'O my Sustainer, I want something special, exclusively meant for me." Then Almighty Allah said: 'If the seven heavens and the seven earths were placed in one pan of the Balance, and the Kalimah (لآاِلٰہ اِلّا اللہ) in the other, the latter will outweigh the former."

It is the usual way of Almighty Allah that what is required most is provided most. The more pressing the need for a thing, the more plentiful is the provision for the same. Looking at the most essential necessities of life, such as breathing, water and air, it will be observed that Almighty Allah has created them in great abundance. It is, however, Ikhlaas (purity of intention) that determines the value of things in the eye of Almighty Allah. The greater the Ikhlaas in an action the greater will be its weight and, likewise, less the Ikhlaas and devotion, the lesser the weight. For the attainment of this Ikhlaas, nothing is more effective than this Kalimah. That is why it is also known as purifier of

hearts (جلاء القلوب). For its purifying effect, Sufis prescribe zikr of this Kalimah and advise its recitation as a daily routine, not only in hundreds but in thousands of times. Mulla Ali Qari (Rahmatullah alaih) writes that a disciple once complained to his Shaikh that, despite doing zikr, his heart remained inattentive. The Shaikh replied: "Go on with your zikr firmly, and thank Almighty Allah for His Grace that He enabled a part of your body, i.e. the tongue, to remain busy in His zikr, and pray to Allah for a devoted heart." A similar incident is related in Ihyaa-ul Uloom about Abu Usman Maghribi, who gave the same reply on a similar complaint made by one of his disciples, and he prescribed the same cure. As a matter of fact, zikr is the best remedy for indolence of the heart. Almighty Allah says in His Book, "If you show gratitude to Me, I will grant even more than before." Likewise the hadith says "zikr of Almighty Allah is a great blessing; and be thankful to Him in as much as He has enabled you to do His zikr."

Hadith No 3

(٣) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ اَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَقَدْ ظَنَنْتُ يَااَبَاهُرَيْرَةَ اَنْ لَّايَسْئَلَنِىْ عَنْ هٰذَا الْحَدِيْثِ اَحَدٌ اَوَّلُ مِنْكَ لِمَا رَاَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيْثِ اَسْعَدُ النَّاسِ بِشَفَاعَتِىْ يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِّنْ قَلْبِهٖ اَوْ نَفْسِهٖ

رواه البخاری وقد اخرجه الحاكم بمعناه وذكر صاحب بهجة النفوس فى الحديث اربعا و ثلثين بحثا

Hadhrat Abu Hurairah (Radhiyallaho anho) once enquired from Rasulullah (Sallallaho alaihe wasallam) as to who would be most benefitted by his intercession on the Day of Resurrection. Rasulullah (Sallallaho alaihe wasallam) replied, "Knowing your anxiety for the Ilm (knowledge) of ahadith, I could expect that none other than you would have asked this question earlier." Thereafter the Prophet (Sallallaho alaihe wasallam) told Abu Hurairah (Radhiyallaho anho) that the most blessed or the most benefitted by my intercession will be the person who proclaims (لَآاِلٰهَ اِلَّا اللّٰه) with Ikhlaas (sincerity).

The meaning of good fortune here is to get something good through the Grace of Allah. That the person reciting

the Kalimah with Ikhlaas will be most deserving to be benefitted by the intercession of Rasulullah (Sallallaho alaihe wasallam), can be interpreted in two ways. Firstly, such a person could be one who has just embraced Islaam with sincerity of heart, and has done no other good deed except the recitation of the Kalimah. Evidently he can be helped only by virtue of this intercession, because he has no deed to his credit. In this case, this hadith is corroborated by other ahadith, in which it is stated that the intercession will be for those guilty of major sins who shall have been sent to the Hell because of their sins, but by virtue of their recitation of the Kalimah Tayyibah they will be released through the intercession of Rasulullah (Sallallaho alaihe wasallam). Secondly, the most deserving people to be benefitted will be those who continually recite this Kalimah with sincerity and they have to their credit other good deeds as well. Being most fortunate means that they will be benefitted more than by anything else by the intercession of Rasulullah (Sallallaho alaihe wasallam) in raising their status in Paradise.

Allama Ainee (Rahmatullah alaih) has stated that Rasulullah (Sallallaho alaihe wasallam), will intercede in six different ways on the Day of Judgement. Firstly, it will be for relief from the intolerable distress and supense in the field of judgement, where all the people will be afflicted in various ways and will even prefer to be sent to Hell so that their present worries may come to an end. They will go to all the high-ranking Prophets, one by one, and beg them to intercede before Almighty Allah, but none of them will dare to do so. At last, Rasulullah (Sallallaho alaihe wasallam) will intercede, and this intercession will be in favour of all the people, including Jinn and mankind, believers and non-believers, all of whom will be benefitted by it, as explained in detail in the ahadith describing the Resurrection. Secondly, Rasulullah (Sallallaho alaihe wasallam) will intercede for mitigation of punishment to some non-believers, as mentioned in the hadith about Abu Talib. Thirdly, his intercession will be for the release from Hell of some of the Believers who have been thrown in there. Fourthly, it will be for the pardon from Hell of some Believers, who on account of their misdeed have deserved to be condemned to it. Fifthly, it will be in favour of some Believers for their admittance into Paradise, without requiring them to render account of their deeds. Sixthly, it will be for raising the status of the Believers in general.

Hadith No 4

(٤) عَنْ زَيْدِ بْنِ اَرْقَمْ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلِ اللّٰهِ ﷺ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا دَخَلَ الْجَنَّةَ قِيْلَ وَمَا اِخْلَاصُهَا قَالَ اَنْ تَحْجِزَهُ عَنْ مَحَارِمِ اللّٰهِ

رواه الطبرانى فى الاوسط والكبير

Hadhrat Zaid bin Arqam (Radhiyallaho anho) narrates that Rasulullah (Sallallaho alaihe wasallam) had said that one who recites (لَآاِلٰهَ اِلَّا اللّٰهُ) with Ikhlaas will enter Paradise. Somebody asked what was the sign of Ikhlaas. He explained that it prevents one from indulging in the forbidden things.

It is apparent that one who abstains from the forbidden things and professes faith in لَآاِلٰهَ اِلَّا اللّٰهُ , will directly be admitted into the Paradise. But if one has indulged in some forbidden things and has been sent to Hell, even then through the blessing of this Kalimah he will, certainly someday, after undergoing punishment for his misdeeds, be transferred to Paradise. But if his misdeeds have led him to stray out of the fold of Islaam and Imaan, he will remain condemned in the Hell for ever.

Faqih' Abul Laith of Samarkand has written in his book Tanbeeh-ul-Ghaafileen, "It is imperative for everybody to hymn (لَآاِلٰهَ اِلَّا اللّٰهُ) often, and also pray to Almighty Allah for steadfastness in Imaan, and abstain from sins; because there are many people whose sinful deeds destroy their Imaan and they die as non-believers. There can be no tragedy greater than that a man should be listed as a Muslim throughout his life, but on the Day of Resurrection his name should appear in the list of non-believers. This is indeed the greatest misfortune. One does not feel sorry for a person who has throughout worshipped in a church or a temple and in the Hereafter is listed among the non-believers, but it is a matter of great grief that he who had remained in the musjid should be counted as one of the non-believers. This happens, as a result of excessive sinning and secret indulgence in forbidden things. For instance, a person gets unlawful possession of something knowingly, but he consoles his conscience that he will restore it some day to its real owner, or will get it condoned by him, but he happens to die before he is able to do anything of the sort. There are some who divorce their wives, but even then,

knowingly, they continue to cohabit with them, till death overtakes them. In such cases, one does not get a chance of doing Taubah (repentance) and consequently is completely deprived of his Imaan. May Almighty Allah save us from this!

اَللّٰهُمَّ احْفَظْنَا مِنْهُ

In the books of Hadith, the story of a young man who was unable to recite the Kalimah, when his end was near, is related. It was brought to the notice of Rasulullah (Sallallaho alaihe wasallam), who went to the young man and asked him what was the matter with him. He replied that he felt as if his mind was locked. On enquiry, it transpired that his mother was angry with him because of his misbehaviour. She was called by Rasulullah (Sallallaho alaihe wasallam) and when she came, he said to her: "If somebody kindles a big fire and wants to throw your son into it, will you recommend mercy for him?" "I will certainly do so", she replied. "If it is so, then forgive his sin", said Rasulullah (Sallallaho alaihe wasallam). At this she pardoned her son, and thereafter when the young man was asked to recite the Kalimah he readily did so. Rasulullah (Sallallaho alaihe wasallam) thanked Almighty Allah that, through his effort, the man was saved from the fire of Hell. There are hundreds of cases, like the one mentioned above, where the evil effect of the sins in which we get involved results in our worldly as well as spiritual loss.

The worthy author of Ihya-ul-Uloom has related that once Rasulullah (Sallallaho alaihe wasallam) delivered a sermon, in which he said: "One who recites (لَآاِلٰهَ اِلَّا اللّٰهُ), in the manner that he does not mix it up, he becomes entitled to Paradise." Hadhrat Ali (Radhiyallaho anho) asked for the clarification of the meaning of mixing it up. Rasulullah (Sallallaho alaihe wasallam) said: "It is to love the worldly life and hanker after it. There are many who talk like the Prophets, but act like the arrogant people and tyrants. If one recites this Kalimah while not indulging in anything of this sort, he becomes entitled to Paradise."

Hadith No. 5

(٥) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَاقَالَ عَبْدٌ لَآاِلٰهَ اِلَّا اللّٰهُ اِلَّا فُتِحَتْ لَهُ اَبْوَابُ السَّمَآءِ حَتّٰى يُفْضِىَ اِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ

رواه الترمذی وقال حدیث حسن غریب كذا فی الترغیب وهٰكذا فی المشكوٰة لكن لیس فیها حسن بل غریب فقط قال القاری ورواه النسائی و ابن حبان وعزاه السیوطی فی الجامع الی الترمذی ورقم له بالحسن وحكاه السیوطی فی الدر من طریق ابن مردویه عن ابی هریرة ولیس فیه مَا اَجْتَنَبَ الْكَبَائِرِ وفی الجامع الصغیر بروایة الطبرانی عن معقل بن یسار لِكُلِّ شَيْءٍ مِّفْتَاحٌ وَمِفْتَاحُ السَّمٰوٰتِ قَوْلُ لَآاِلٰهَ اِلَّا اللّٰهُ ورقم له بالضعف

Rasulullah (Sallallaho alaihe wasallam) said, "There is nobody who may recite (لَآاِلٰهَ اِلَّا اللّٰهُ) and the doors of the Heavens do not get opened to allow this Kalimah to reach the Arshi Ilaahi (Allah's throne), provided he abstains from the major sins."

The extreme excellence and acceptability of this Kalimah is proved by its going straight to the Arshi Ilaahi (throne of Allah). It has already been stated that its recitation, even with major sins, is not without benefit. Mulla Ali Qari (Rahmatullah alaih) says that the condition of being free from major sins is the key to quick acceptance and for the opening of all the doors of Heaven; otherwise the recitation of Kalimah is not without reward and acceptance, in spite of major sins. Some scholars have explained this hadith to mean that, after the death of such a person, all the doors of the Heavens are opened to welcome his soul. According to another hadith, two Kalimahs are such that one does not stop before reaching the Throne of Allah. and the other fills the Heaven and Earth with its light or reward: one is (لَآاِلٰهَ اِلَّا اللّٰهُ) and the other is (لَآاِلٰهَ اِلَّا اللّٰهُ).

Hadith No. 6

(٦) عَنْ يَعْلَى بْنِ شَدَّادٍ قَالَ حَدَّثَنِیْ اَبِیْ شَدَّادُ بْنُ اَوْسٍ وَ عُبَادَةُ بْنُ الصَّامِتِ رَضِیَ اللّٰهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُ قَالَ كُنَّا عِنْدَ النَّبِیِّ ﷺ فَقَالَ هَلْ فِيْكُمْ غَرِيْبٌ يَعْنِیْ اَهْلَ الْكِتَابِ قُلْنَا لَا يَارَسُوْلَ اللّٰهِ فَاَمَرَ بِغَلَقِ الْاَبْوَابِ وَقَالَ ارْفَعُوْا اَيْدِيَكُمْ وَقُوْلُوْا لَآاِلٰهَ اِلَّا اللّٰهُ فَرَفَعْنَا اَيْدِيَنَا سَاعَةً ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ اَللّٰهُمَّ اِنَّكَ بَعَثْتَنِیْ بِهٰذِهِ الْكَلِمَةِ وَوَعَدْتَنِیْ عَلَيْهَا الْجَنَّةَ وَاَنْتَ لَاتُخْلِفُ الْمِيْعَادَ ثُمَّ قَالَ اَبْشِرُوْا فَاِنَّ اللّٰهَ قَدْ غَفَرَ لَكُمْ رواه احمد باسناد حسن والطبرانی وغیرهما كذا فی الترغیب قلت واخرجه

الحاكم وقال اسماعیل بن عیاش احدائمة اهل الشام وقد نسب الیٰ سوء الحفظ وانا علی شرطی فی امثاله وقال الذهبی راشد ضعفه الدارقطنی وغیره ووثقه رحیم اهـ وفی مجمع الزوائد رواه احمد والطبرانی والبزار و رجال موثقون اهـ

Hadhrat Shaddaad (Radhiyallaho anho) relates, while Hadhrat Ubaadah (Radhiyallaho anho) confirms, that once we were sitting with Rasulullah (Sallallaho alaihe wasallam) and he asked if there was any stranger (non-Muslim) in the gathering. We submitted that there was none. He then had the door closed and asked us to raise our hands and recite (لَآاِلٰهَ اِلَّا اللّٰهُ). We raised our hands for some time and recited the Kalimah. He then exclaimed (لَآاِلٰهَ اِلَّا اللّٰهُ) and said: "O Allah! You have sent me with this Kalimah. You have promised paradise for those who profess it, and Your promise never remains unfulfilled." Then he turned to us and said: "Be happy, Allah has blessed you with His forgiveness." Rasulullah (Sallallaho alaihe wasallam) had made sure that no stranger was present there, and he had got the door closed, because presumably he had every hope that those particular people would be forgiven by virtue of reciting the Kalimah, and he had no such hope in respect of non-believers."

The Sufis quote this hadith as an argument for making their disciples engage in zikr collectively. It is stated in Jaami-ul-Usool that there were instances when Rasulullah (Sallallaho alaihe wasallam) made his companions do zikr collectively and individually, and this Hadith is quoted as authority for doing zikr collectively. In that case, the closing of the door would be to help those present to concentrate their attention. The enquiry about the presence of any stranger might also be for the same purpose: it may not have distracted the Prophet (Sallallaho alaihe wasallam), but there was likelihood of others getting distracted.

Hadith No. 7

(٧) عَنْ اَبِیْ هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ جَدِّدُوا اِيْمَانَكُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ وَكَيْفَ نُجَدِّدُ اِيْمَانَنَا قَالَ اَكْثِرُوْا مِنْ قَوْلِ لَآاِلٰهَ اِلَّا اللّٰهُ

رواه احمد والطبرانی واسناد احمد حسن كذا فی الترغیب قلت ورواه الحاكم فی صحیحه وقال صحیح الاسناد وقال الذهبی صدقة (الراوی) ضعفوه قلت هو من رواة ابی داوٗد والترمذی واخرج له البخاری

فى الادب المفرد وقال فى التقريب صدوق له اوهام وذكره السيوطى فى الجامع الصغير برواية احمد والحاكم ورقم له بالصحة وفى مجمع الزوائد رواه احمد واسناده جيدو فى موضع اٰخر رواه احمد والطبرانى ورجال احمد ثقات

Rasulullah (Sallallaho alaihe wasallam) said: "Keep on renewing your Imaan. "O Rasulullah! Sallallaho alaihe wasallam, how should we renew our Imaan?" enquired the Sahabah. "Recite (لآاِلٰهَ اِلَّا اللّٰه) very often", was the reply.

Note:

In one hadith, Rasulullah (Sallallaho alaihe wasallam) is reported to have said. "Like old clothes, the Imaan also gets worn out, hence keep on renewing it through supplication to Almighty Allah." That the Imaan gets old and worn out means that it loses strength and radiance on account of sins. Thus it is stated in one hadith that, when a man commits a sin, a dark spot appears on his heart. If he then does sincere Taubah (repentance), this spot gets washed away, otherwise it remains there. When he commits another sin, another black dot appears on the heart. Thus, on account of further sins, the black dots continue to increase, till ultimately the heart is all blackened and rusted, as decribed in the Qur'an in Surah Tatfeef."

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّاكَانُوْا يَكْسِبُوْنَ

Nay, but that which they have earned is rust upon their hearts.

When such a stage is reached, then the heart is no longer influenced by words. It is said in one hadith, "Four things cause ruination of the heart. namely, debating with stupid people, excessive sinning, excessive mixing with women, and remaining in the society of the dead." Somebody enquired, "What is meant by the dead in this case?" Rasulullah (Sallallaho alaihe wasallam) explained that it meant such wealthy persons who assume arrogance on account of their wealth.

Hadith No. 8

(٨) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَكْثِرُوْا مِنْ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَبْلَ اَنْ يُّحَالَ بَيْنَكُمْ وَبَيْنَهَا رواه ابو يعلى باسناد جيد قوى كذا فى

الترغيب وعزاه فى الجامع الى ابى يعلى وابن عدى فى الكامل ورقم له بالضعف وزاد لقنوها موتاكم و فى مجمع الزوائد رواه ابو يعلى و رجاله رجال الصحيح غير ضمام وهو ثقة

Rasulullah (Sallallaho alaihe wasallam) said, "Recite (لآاِلٰهَ اِلَّا اللّٰه) very often, before the time of death comes when you will not be able to say it."

Note:

It means that no deed is possible after death. This life is very short, but it is the only time for action and for sowing the seeds. This life after death is infinitely long, and we will there reap whatever we have sown here.

Hadith No. 9

(٩) عَنْ عَمْرٍو رَضِىَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنِّىْ لَاَعْلَمُ كَلِمَةً لَايَقُوْلُهَا عَبْدٌ حَقًّا مِّنْ قَلْبِهٖ فَيَمُوْتُ عَلٰى ذٰلِكَ اِلَّا حُرِّمَ عَلَى النَّارِ لَآاِلٰهَ اِلَّا اللّٰهُ رواه الحاكم وقال صحيح على شرطها ورويا بنحوه كذا فى الترغيب

Rasulullah (Sallallaho alaihe wasallam) said, "I know of a Kalimah, such that if anybody recites it with sincerity of belief in it and then dies, Hell becomes forbidden for him. This Kalimah is (لآاِلٰهَ اِلَّا اللّٰه)."

Note:

This subject matter has been related in many ahadith. If the person referred to in the above hadith has been a new convert to Islam, then there can be no doubt about the meaning, because it is unanimously agreed that on embracing Islaam all the sins committed as a non-Muslim are forgiven. But if it refers to an old Muslim, who recites the Kalimah with sincerity just before his death, even then it is hoped that Almighty Allah, through His sheer Grace, may forgive all his sins. Almighty Allah has Himself said that He may forgive whomsoever He likes, all his sins, except Shirk.

Mulla Ali Qari (Rahmatullah alaih) has stated that some scholars are of the view that these ahadith pertain to the very early period of Islaam when detailed commandments had not yet been revealed. Some scholars have stated that the hadith implies declaration of this Kalimah

with proper discharge of one's obligations enjoined by it, as given under Hadith No 4 above. Hasan Basri (Rahmatullah alaih) and many others also held the same view. According to the considered view of Imam Bukhari (Rahmatullah alaih) Allah's promise holds good if the declaration of the Kalimah before death is with repentance, which is the essence of Taubah while, according to Mulla Ali Qari, the reciter will not be doomed to Hell for ever. Moreover, it is a matter of common observation that sometimes the inherent quality of a thing becomes ineffective due to some counterforce. For instance, a purgative may become ineffective if it is followed by a strong constipative drug, but that does not mean that the purgative has become devoid of its inherent effect; it has only not worked because of the strong counteracting agent.

Hadith No 10

(١٠) عَنْ مُعَاذِبْنِ جَبَلٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَفَاتِيْحُ الْجَنَّةِ شَهَادَةُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ رواه أحمد كذا في المشكوٰة والجامع الصغير ورقم له بالضعف وفي مجمع الزوائد رواه أحمد ورجاله وثقوا إلا أن شهرا لم يسمعه عن معاذ اهـ ورواه البزار كذا في الترغيب وزاد السيوطي في الدر ابن مردويه والبيهقي وذكره في المقاصد الحسنة برواية أحمد بلفظ مفتاح الجنة لا إله إلا الله واختلف في وجه حمل الشهادة وهى مفرد على المفاتيح وهى جمع على أقوال أوجهها عندي أنها لماكانت مفتاحا لكل باب من أبوابه صارت كالمفاتيح

Rasulullah (Sallallaho alaihe wasallam) said "Professing faith in (لَآاِلٰهَ اِلَّا اللّٰهُ) provides the keys to Paradise."

Note:

The Kalimah has been described as the keys of Paradise, because it serves as the key for opening every door and every part of Paradise; therefore, the Kalimah constitutes all the keys. Or else, it is called the keys, because the Kalimah itself is made up of two parts, one (لَآاِلٰهَ اِلَّا اللّٰهُ) and the other مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. Thus, the Paradise may be said to open with these two keys. In these ahadith, wherever the Kalimah is stated to cause entry into Paradise or protection against Hell, it means the complete Kalimah comprising both the parts. In one hadith, it is said that the price of Paradise is (لَآاِلٰهَ اِلَّا اللّٰهُ).

Hadith No 11

(١١) عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَامِنْ عَبْدٍ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ فِىْ سَاعَةٍ مِّنْ لَّيْلٍ اَوْ نَهَارٍ اِلَّا طُمِسَتْ مَافِى الصَّحِيْفَةِ مِنَ السَّيِّئٰاتِ حَتّٰى تَسْكُنَ اِلٰى مِثْلِهَا مِنَ الْحَسَنَاتِ رواه أبو يعلى كذا في الترغيب وفي مجمع الزوائد فيه عثمان بن عبدالرحمن فيه عثمان بن عبدالرحمن الزهري وهو متروك اهـ

Rasulullah (Sallallaho alaihe wasallam) said, "Whosoever recites (لَآاِلٰهَ اِلَّا اللّٰهُ) any time during day or night, his sins are remitted from his account and virtues are written instead."

Note:

The replacement of sins by virtues has been fully described under Hadith No 10 of Chapter 1, part 2, where various meanings of all the aayats and ahadith of this kind are given. According to every version, this hadith categorically states that sins are washed away from the account of a person's deeds, provided there is Ikhlaas, that is sincerity of intention. In any case, hymning the blessed name of Allah and excessive recitation of Kalimah Tayyibah also develops Ikhlaas. That is why this blessed Kalimah is also called the Kalimah of Ikhlaas."

Hadith No. 12

(١٢) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ لِلّٰهِ تَبَارَكَ وَتَعَالٰى عَمُوْدًا مِّنْ نُوْرٍ بَيْنَ يَدَىِ الْعَرْشِ فَاِذَا قَالَ الْعَبْدُ لَآاِلٰهَ اِلَّا اللّٰهُ اِهْتَزَّ ذٰلِكَ الْعَمُوْدُ فَيَقُوْلُ اللّٰهُ تَبَارَكَ وَتَعَالٰى اُسْكُنْ فَيَقُوْلُ كَيْفَ اَسْكُنُ وَلَمْ يُغْفَرْ لِقَائِلِهَا فَيَقُوْلُ اِنِّىْ قَدْ غَفَرْتُ لَهُ فَيَسْكُنُ عِنْدَ ذٰلِكَ رواه البزار وهو غريب كذا في الترغيب وفي مجمع الزوائد فيه عبدالله بن إبراهيم بن أبي عمرو وهو ضعيف جداً اهـ قلت وبسط السيوطي في اللآلى على طرقه وذكر له شواهد

Rasulullah (Sallallaho alaihe wasallam) said, "There is a pillar of Noor (Divine Light) in front of the Arshi Ilaahi (the Throne of Allah). When somebody recites (لَآاِلٰهَ اِلَّا اللّٰهُ), this pillar starts shaking. When Allah asks it to stop shaking, it says, 'How can I stop, when the reciter of the Kalimah has not yet been granted forgiveness?'

Thereupon Allah says: 'Well, I have forgiven him', and then that pillar stops shaking."

Note:

Some scholars of hadith have doubted authenticity of this hadith, but Allama Suyuti (Rahmatullah alaih) has written that this hadith (tradition) in different words has been narrated through many sources. According to some narrations, Almighty Allah also says, "I have made him utter the Kalimah in order that I may grant him forgiveness." How kind and benevolent is Almighty Allah that He himself graces a person with the power to do this virtuous act, and then grants pardon on this basis to complete His extreme favour. In this connection a story told about Hadhrat Ataa (Rahmatullah alaih) is well known. He once happened to go to the market where a woman lunatic slave was on sale. He purchased her. At midnight she got up, performed her ablution, and began offering Salaat. During her prayers she wept so profusely that her breath was getting choked. Then she said: "O my Lord! in the name of the love that You have for me, bestow Your Mercy on me." Hearing this, Ataa said "O, slave woman, say: 'O Allah, in the name of the love that I have for You.'" Upon hearing this she got upset and said, "By Allah! If He had not loved me, He would not have let you sleep and made me to stand in prayer as you see!" Then she recited the following couplets:

اَلْكَرَبُ مُجْتَمِعٌ وَالْقَلْبُ مُحْتَرِقٌ وَالصَّبْرُ مُفْتَرِقٌ وَالدَّمْعُ مُسْتَبِقٌ
كَيْفَ الْقَرَارُ عَلٰى مَنْ لَا قَرَارَ لَهٗ مِمَّا جَنَاهُ الْهَوٰى وَالشَّوْقُ وَالْقَلَقُ
يَارَبِّ اِنْ كَانَ شَيْءٌ فِيْهِ لِيْ فَرَجٌ فَامْنُنْ عَلَيَّ بِهٖ مَادَامَ بِيْ رَمَقٌ

My restlessness is increasing, and my heart is burning; patience has forsaken me, and my tears are flowing. How can one have peace of mind, when one is all upset by the pangs of love and restlessness. O Allah! if there is anything which can help me to get rid of my grief, please bestow it upon me as a favour! Then she said, 'O Allah! so far the deal between You and me was known to none, since it has ceased to be secret now, take me away from here. Saying this, she uttered a shriek and breathed her last. There have been many other incidents like this. It is a fact that only Almighty Allah grants the power to do good.

وَمَا تَشَآءُوْنَ اِلَّا اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ

(And if Allah, the Sustainer of the Universe does not will it, you cannot even wish for anything).

Hadith No 13

(١٣) عَنْ اِبْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ عَلٰى اَهْلِ لَآاِلٰهَ اِلَّا اللّٰهُ وَحْشَةٌ فِيْ قُبُوْرِهِمْ وَ لَامَنْشَرِهِمْ وَكَاَنِّيْ اَنْظُرُ اِلٰى اَهْلِ لَآ اِلٰهَ اِلَّا اللّٰهُ وَهُمْ يَنْفُضُوْنَ التُّرَابَ عَنْ رُؤُسِهِمْ وَيَقُوْلُوْنَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنَّا الْحَزَنَ

وفي رواية ليس على أهل لا إله إلا الله وحشةٌ عند الموت ولا عند القبر رواه الطبراني والبيهقى كلاهما من رواية يحيى بن عبدالحميد الحمانى وفي متنه نكارة كذا في الترغيب وذكره في الجامع الصغير برواية الطبراني عن ابن عمر ورقم له بالضعف وفي اسنى المطالب رواه الطبراني وأبويعلى بسند ضعيف وفي مجمع الزوائد رواه الطبراني وفي رواية ليس على أهل لا إله إلا الله وحشة عندالموت ولا عند القبر في الأولى يحيى الحمانى وفي الأخرى مجاشع بن عمرو كلاهما ضعيف اهـ وقال السخاوي في المقاصد الحسنة رواه أبويعلى والبيهقي في الشعب والطبراني بسند ضعيف عن ابن عمر اهـ قلت وماحكم عليه المنذري بالنكارة مبناه أنه حمل أهل لا إله إلا الله على الظاهر على كل مسلم ومعلوم أن بعض المسلمين يعذبون في القبر والحشر فيكون الحديث مخالفاً للمعروف فيكون منكرا لكنه إن أريد به المخصوص بهذه الصفة فيكون موافقا للنصوص الكثيرة من القرآن والحديث والسابقون السابقون أولئك المقربون ومنهم سابق بالخيرات باذن الله وسبعون ألفا يدخلون الجنة بغير حساب وغير ذلك من الآيات والروايات فالحديث موافق لها لايخالف فيكون معروفا لامنكرا وذكر السيوطى في الجامع الصغير برواية ابن مردويه والبيهقى فى البعث عن عمر بلفظ سابقنا سابق ومقتصدنا ناج وظالمنا مغفور له ورقم له بالحسن قلت ويؤيد حديث سبق المفردون المستهترون في ذكر الله يضع الذكر عنهم أثقالهم فيأتون يوم القيامة خفافا رواه الترمذي والحاكم عن أبي هريرة والطبراني عن أبي الدرداء كذا في الجامع ورقم له بالصحة وفي الاتحاف عن ابى رداء موقوفا الذين لاتزال السنتهم رطبة من ذكر الله يدخلون الجنة وهم يضحكون وفى الجامع الصغير برواية الحاكم ورقم له بالصحة السابق والمقتصد يدخلون الجنة بغير حساب ، والظالم لنفسه يحاسب حسابا يسيرا ثم يدخل الجنة

Rasulullah (Sallallaho alaihe wasallam) has said, "Those who believe in لَآ اِلٰهَ اِلَّا اللّٰهُ will neither have fear in the grave nor on the Day of Resurrection. It is as if I see the spectacle when they will rise from their graves, wiping dust from their heads and saying: 'All praise is for Allah, who has cast off (for good) all worry and fear from us."

It is stated in another hadith that those who profess لَا اِلٰهَ اِلَّا اللّٰه will experience no affliction at the time of death or in the grave.

Note:

Hadhrat Ibn Abbaas (Radhiyallaho anho) says: "Once Hazrat Jibraa-eel (Alayhis salaam) came to Rasulullah (Sallallaho alaihe wasallam): Rasulullah (Sallallaho alaihe wasallam) was very much worried, and Jibraa-eel said: 'Almighty Allah has sent His salaam to you and has enquired why you look so sad and worried!" Although Allah knows whatever is hidden in the hearts, yet by such enquiries Allah means to indicate honour, respect and favours. Rasulullah (Sallallaho alaihe wasallam) replied, "O Jibraa-eel! I am worried about my Ummat, as to how they will (fare) on the Day of Judgement!" "Is it about the non-believers or about the Muslims?" asked Jibraa-eel (Alayhis salaam). "About the Muslims," replied the Prophet (Sallallaho alaihe wasallam). Jibraa-eel (Alayhis salaam) then took the Prophet (Sallallaho alaihe wasallam) along to a graveyard where the people of the tribe of Banu Salama were buried; there he struck a grave with his wing and said قُمْ بِاِذْنِ اللّٰه (stand up by the orders of Allah). Out of that grave, an extremely handsome man stood up, and he was reciting

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Hadhrat Jibraa-eel (Alayhis salaam) told him to go back to his place, which he did. Then he struck another grave with his wing. Out of it stood up an extremely ugly person with black face and worried eyes, who was saying, "Alas, there is nothing but sorrow, shame and horror!" Hadhrat Jibraa-eel (Alayhis salaam) told him to go back to his place, and then explained to Rasulullah (Sallallaho alaihe wasallam), "The people will rise up on the Day of Resurrection in the same state that they were at the time of their death."

In this hadith, the people of لَا اِلٰهَ اِلَّا اللّٰه apparently imply those who have close attachment for and remain busy with this Kalimah, just as milkman, shoeman, pearlman and iceman mean those who deal in and especially stock those particular things. Thus, there is no doubt whatsoever that the people of this Kalimah, will receive this extraordinary

treatment. In Surah Faatir of the Holy Qur'an, three categories of this Ummat have been described; one category is named سابق بالخيرات (leaders in virtues), about whom it is stated in a hadith that they will enter Paradise without any reckoning. According to one hadith, a person who recites لَا اِلٰهَ اِلَّا اللّٰه one hundred times daily will on the Day of Resurrection be raised up with his face shining like the full moon. Hadhrat Abu Darda (Radhiyallaho anho) narrated that those whose tongues remain busy in the zikr of Allah will enter Paradise rejoicing.

Hadith No. 14

(١٤) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اللّٰهَ يَسْتَخْلِصُ رَجُلًا مِّنْ اُمَّتِيْ عَلٰى رُءُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَّتِسْعِيْنَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُوْلُ اَتُنْكِرُ مِنْ هٰذَا شَيْئًا اَظَلَمَكَ كَتَبَتِيَ الْحَافِظُوْنَ فَيَقُوْلُ لَايَارَبِّ فَيَقُوْلُ اَفَلَكَ عُذْرٌ فَيَقُوْلُ لَا يَارَبِّ فَيَقُوْلُ اللّٰهُ تَعَالٰى بَلٰى اِنَّ لَكَ عِنْدَنَا حَسَنَةً فَاِنَّهُ لَاظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٌ فِيْهَا اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ فَيَقُوْلُ اُحْضُرْ وَزْنَكَ فَيَقُوْلُ يَارَبِّ مَاهٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ فَقَالَ فَاِنَّكَ لَاتُظْلَمُ الْيَوْمَ فَتُوْضَعُ السِّجِلَّاتُ فِيْ كِفَّةٍ وَالْبِطَاقَةُ فِيْ كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ فَلَايَثْقُلُ مَعَ اللّٰهِ شَيْءٌ رواه الترمذي وقال حسن غريب وابن ماجه وابن حبان في صحيحه والبيهقي والحاكم وقال صحيح على شرط مسلم كذا في الترغيب . قلت قال الحاكم في كتاب الإيمان وأخرجه أيضا في كتاب الدعوات وقال صحيح الاسناد وأقره في الموضعين الذهبي وفي المشكواة أخرجه برواية الترمذي وابن ماجة وزاد السيوطي في الدر فيمن عزاه إليهم أحمد وابن مردويه واللالكائي والبيهقي في البعث وفيه اختلاف في بعض الالفاظ كقوله في أول الحديث يُصاحُ بِرَجُلٍ مِنْ امتى عَلى رُءوسِ الخلائِقِ وفيه أيضا فيقول أَفَلَكَ عُذرٌ أو حسنةٌ فيُهابُ الرجل فيقول لا يارَبِّ فيقول بلى إن لك عندنا حسنةً الحديث وعلم منه أن الاستدراك في الحديث على محله ولاحاجة إذا إلى ما أوله القارى في المرقاة وذكر السيوطي مايؤيد الرواية من الروايات الاخر

Rasulullah (Sallallaho alaihe wasallam) said, "On the Day of Judgement, Almighty Allah will select a man from my Ummat and will call him in the presence of all mankind, and then 99 registers of his misdeeds,

each register as long as one can see, will be opened before him. He will then be asked if he denies anything recorded in his account of deeds, or whether the angels who were appointed to record his deeds had been unjust to him in any respect. He will reply in the negative (i.e. he will neither deny anything nor blame the angels for any injustice to him). Then Allah will ask him if he can justify his misdeeds, but he will submit that he has no excuse to offer. Then Allah will say 'Well, there is indeed one virtue to your credit. Today no injustice will be done to you.' Then a small piece of paper with the Kalimah

اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

written on it will be handed over to him, and he will be asked to go and get it weighed. He will submit that this small piece of paper will be of little avail as against so many lengthy registers. Allah will say, "This day, no injustice will be done to you." Then all the registers will be placed in one pan and the piece of paper in the other pan. The pan with the registers will fly up in the air on account of the excessive weight of that piece of paper. The fact is that nothing is weightier than the name of Allah."

Note:

It is a blessed result of Ikhlaas that a single recitation, with sincerity, of Kalimah Tayyibah can outweigh all the misdeeds recorded in so many registers. It is, therefore, necessary that one should not look down upon any Muslim and think oneself as superior to him. Who knows that Almighty Allah may accept from him some deeds that may suffice for his redemption, while nobody can be sure about himself whether any of his own deeds will be found worthy of acceptance. There is related in one hadith the story of two persons belonging to Bani Israa-eel. One of whom was worshipper and the other was a sinner. The worshipper always criticised the latter, who used to reply: "Leave me to my Creator." One day, the worshipper, in a fit of anger, said: 'By Allah! you will never be forgiven.' Almighty Allah assembled them unto His presence and pardoned the sinner because he always expected mercy from Him, but ordered punishment for the worshipper due

to his swearing upon Allah. No doubt, the oath was serious and offended against the declaration of Allah in the verse

اِنَّ اللهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

(Almighty Allah will not forgive Kufr and Shirk but excepting that, He may forgive any sin as He may like). None else has the right to say that a certain person will not be forgiven, but this does not mean that we should not warn others against sins and undesirable things, and ask others to desist from these. At hundreds of places in the Holy Qur'an and in the books of hadith, there are warnings against not forbidding from evil. It is stated in many ahadith that the people who see a sin being committed and do not stop it, in spite of their having power to do so, will also share the punishment for that sin. This point has been discussed by me in detail in my book, Fazaaile Tabligh, which can be consulted if desired. There is, moreover, a note of caution. Whereas it is very wrong to condemn sinful Muslims as absolute dwellers of Hell, it is even more dangerous on the part of ignorant people to accept any person as their spiritual guide, in spite of his being devoid of good practices and his saying senseless and un-Islamic words. Rasulullah (Sallallaho alaihe wasallam) has said: "Whosoever respects an innovator in Islam is considered to have taken part in demolishing Islam." It is stated in several ahadith that in times to come, there will appear many imposters, cheats and liars, who will relate ahadith that you will have never heard before. Beware of such persons, lest they should mislead you and put you into trouble."

Hadith No. 15

(١٥) عَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْ جِيْءَ بِالسَّمٰوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَمَابَيْنَهُنَّ وَمَا تَحْتَهُنَّ فَوُضِعْنَ فِيْ كِفَّةِ الْمِيْزَانِ وَوُضِعَتْ شَهَادَةُ اَنْ لَّآاِلٰهَ اِلَّا اللهُ فِىْ الْكِفَّةِ الْاُخْرٰى لَرَجَحَتْ بِهِنَّ

اخرجه الطبراني كذا في الدر وهكذا في مجمع الزوائد وزاد في أوله لَقِّنُوْا موتاكم شهادة أن لا إله إلا الله فمن قالها عند موته وجبت له الجنة قالوا يارسول الله فمن قالها في صحته قال تلك أوجب وأوجب ثم قال والذي نفسي بيده الحديث قال رواه الطبراني ورجاله ثقات إلا ان ابن أبي طلحة لم يسمع من ابن عباس

Rasulullah (Sallallaho alaihe wasallam) said: "I swear by Allah Who controls my life that if all the skies and the Earth, with all the people and all the things between them and all that may be within them, are placed together in one pan of the balance, and the faith in (لآاِلٰه اِلَّا الله) is put in the other pan, the latter will outweigh the former."

This subject matter has been described in many ahadith. It admits of no doubt that nothing can be equal to the blessed name of Allah. It is really a great misfortune and deprivation for those who take it lighty. However, the weight of this Kalimah is proportional to the Ikhlaas with which it is uttered. The greater the Ikhlaas, the weightier becomes the Kalimah. It is to cultivate this Ikhlaas that one has to remain in the service of the Sufis. According to one hadith, the above-mentioned saying of Rasulullah (Sallallaho alaihe wasallam) was in connection with another subject matter. He has said: "Persuade a dying person to recite (لآاِلٰه اِلَّا الله) because he who recites this Kalimah at the time of his death gets entitled to enter Paradise." The Sahaba enquired: "O Rasulullah! (Sallallaho alaihe wasallam) what about reciting it during good health?" He replied, "Then it is even more effective in obtaining entitlement to Paradise," and then stated, on oath, the hadith related above.

Hadith No. 16

(١٦) عَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُ قَالَ جَاءَ النُّحَّامُ بْنُ زَيْدٍ وَقُرْدُ بْنُ كَعْبٍ وَبَحْرِيُّ بْنُ عَمْرٍو فَقَالُوْا يَامُحَمَّدُ مَاتَعْلَمُ مَعَ اللهِ اِلٰهًا غَيْرَهُ فَقَالَ رَسُوْلُ اللهِ ﷺ لَآاِلٰهَ اِلَّا اللهُ بِذٰلِكَ بُعِثْتُ وَاِلٰى ذٰلِكَ اَدْعُوْا فَاَنْزَلَ اللهُ تَعَالٰى فِىْ قَوْلِهِمْ قُلْ أَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً الاية

أخرجه ابن إسحاق وابن المنذر وابن أبي حاتم وأبوالشيخ كذا في الدر المنثور

There came to Rasulullah (Sallallaho alaihe wasallam) three non-Muslims who said to him: "O Muhammad! (Sallallaho alaihe wasallam) don't you recognise anybody, except Allah as worthy of worship?" In reply, Rasulullah (Sallallaho alaihe wasallam) recited (لآاِلٰه اِلَّا الله) (Nobody is worthy of worship except Allah), and added: "I have been deputed specifically for the propagation of this Kalimah, and to it I invite all mankind." It was in this connection that the verse قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً (What thing is of most weight in testimony) was revealed."

Note:

The words of Rasulullah (Sallallaho alaihe wasallam) namely, "I have been deputed (as a prophet) specifically for the propagation of this Kalimah, and to it I invite all mankind" did not mean that only he had been sent on this special mission. In fact, all the Prophets had been deputed for the propagation of this Kalimah, and all of them had invited mankind to it. From Aadam (Alayhis salaam) to Rasulullah (Sallallaho alaihe wasallam) the last and the best of Prophets, there was not a single prophet who had not propagated this sublime Kalimah. So blessed and sublime is this Kalimah, that all the Prophets and all true religions propagated it, and served its cause. In fact, every true religion is based on this Kalimah. It is in support of this Kalimah that the Qur'anic verse قُلْ اَىُّ شَيْءٍ اَكْبَرُ شَهَادَةً ، (انعام ع ٢) has been revealed, in which Almighty Allah is a witness in favour of Rasulullah (Sallallaho alaihe wasallam). According to one hadith, when somebody recites (لآاِلٰه اِلَّا الله) then Almighty Allah testifies to it and says: "My slave has spoken the truth; there is nobody worthy of worship except I."

Hadith No. 17

(١٧) عَنْ لَيْثٍ قَالَ قَالَ عِيْسٰى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ أُمَّةُ مُحَمَّدٍ (ﷺ) اَثْقَلُ النَّاسِ فِىْ الْمِيْزَانِ ذَلَّتْ اَلْسِنَتُهُمْ بِكَلِمَةٍ ثَقُلَتْ عَلٰى مَنْ كَانَ قَبْلَهُمْ لَآاِلٰهَ اِلَّا اللهُ

أخرجه الأصبهانى في الترغيب كذا في الدر

The Prophet Eesa (Jesus) (Alayhis salaam) had said: The deeds of the Ummat of Hadhrat Muhammad (Sallallaho alaihe wasallam) would be reckoned weightiest, on the Day of Judgement, because their tongues are accustomed to the recitation of a Kalimah, which was found too hard by the Ummats of other Prophets, and this Kalimah is لآاِلٰه اِلَّا الله.

Note:

It is a fact that the Ummat of Rasulullah (Sallallaho alaihe wasallam) is devoted particularly to this Kalimah,

far more than any other Ummat. There have been hundreds of thousands, nay millions of Sufis (divine persons) every one of whom had hundreds of disciples, all of whom recited the Kalimah thousands of times daily as a matter of routine. It is stated in the book 'Jaami-ul-Usool' that the word 'Allah' should be repeated a minimum number of five thousand times daily and that there is no upper limit for this, and the Sufis are required to repeat (لاإله إلا الله) daily at least twenty five thousand times. This number varies according to the advice of the Mashaaikh. I have related all this in support of the above saying of Hadhrat Eesa (Jesus) (Alayhis salaam). Shah Waliullah (Rahmatullah alaih) has stated in his book al-Qowlul Jameel that his father as a beginner in Sufism used to recite (لاإله إلا الله) two hundred times in one breath.

Shaikh Abu Yazeed Qurtubi (Rahmatullah alaih) writes: "On learning that one who recites (لاإله إلا الله) seventy thousand times becomes safe from the fire of Hell, I completed this number once for my wife and then several times for my own self as a provision for the Hereafter. There used to live near us a young man who was known to be blessed with the power of Kashf (divine manifestation of unseen thing), even in respect of Paradise and Hell, but I hesitated to believe it. Once when this young man was dining with us, he uttered a cry of agony, his breathing became difficult and he exclaimed, 'I see my mother burning in fire of Hell.' When I saw him so perturbed, I thought of bestowing one of my complete seventy thousand recitations of the Kalimah in favour of his mother, so that the truth of what the young man said could be tested. I quietly did so in my heart, without telling anybody else about it. But as soon as I did this, the young man felt relieved and said, 'O Uncle! my mother has been relieved of the punishment of Hell! This incident proved useful to me in two ways: firstly, the blessing of reciting the Kalimah seventy thousand times was proved by actual experience, and secondly it was established that the young man was truly blessed with the power of Kashf.

This is but one of many such incidents in the lives of various individuals of this Ummat. The Sufis make their followers practise that no breath goes in or comes out without zikr of Allah. There are millions of people from the Ummat of Muhammad (Sallallaho alaihe wasallam) who have adopted this practice. There is, therefore, no denying

the fact stated by Hazrat Eesa (Jesus) (Alayhis salaam) that their tongues are specially accustomed to the recitation of the Kalimah.

Hadith No. 18

(١٨) عَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ مَكْتُوْبٌ عَلٰى بَابِ الْجَنَّةِ اِنَّنِىْ اَنَا اللهُ لَآ اِلٰهَ اِلَّا اَنَا لَآاُعَذِّبُ مَنْ قَالَهَا أخرجه أبو الشيخ كذا في الدر المنثور

Rasulullah (Sallallaho alaihe wasallam) has said: "There is inscribed on the gate of Paradise اِنَّنِىْ اَنَا اللهُ لَآ اِلٰهَ اِلَّا اَنَا لَآ اُعَذِّبُ مَنْ قَالَهَا (Only I am Allah, none except I am worthy of worship. Whosoever keeps reciting this Kalimah will not be punished by Me.)"

That punishment will be awarded for sins is mentioned in many other ahadith. As such, if the word punishment mentioned in the above hadith implies eternal punishment, then there is no doubt as regards the final atonement. But if any fortunate person recites this Kalimah with such sincerity of heart that he is altogether spared from punishment in spite of his sins, no one can question the mercy of Almighty Allah, as already stated under ahadith 9 and 14 of this chapter.

Hadith No. 19

(١٩) عَنْ عَلِيٍّ رَضِىَ اللهُ عَنْهُ قَالَ حَدَّثَنَا رَسُوْلُ اللهِ ﷺ عَنْ جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ قَالَ قَالَ اللهُ عَزَّ وَجَلَّ اِنِّىْ اَنَا اللهُ لَآ اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِيْ مَنْ جَاءَنِىْ مِنْكُمْ بِشَهَادَةِ اَنْ لَّآاِلٰهَ اِلَّا اللهُ بِالْاِخْلَاصِ دَخَلَ فِيْ حِصْنِيْ وَمَنْ دَخَلَ فِيْ حِصْنِيْ اَمِنَ عَذَابِيْ أخرجه أبونعيم في الحلية كذا في الدر وابن عساكر كذا في الجامع الصغير وفيه أيضا برواية الشيرازي عن علي ورقم له بالصحة وفي الباب عن عتبان ابن مالك بلفظ ان الله قد حرم على النار من قال لا إله إلا الله يبتغى بذلك وجه الله رواه الشيخان وعن ابن عمر بلفظ أن الله لا يعذب من عباده إلا المارد والمتمرد الذي يتمرد على الله وابى أن يقول لااله الا الله رواه ابن ماجه

Rasulullah (Sallallaho alaihe wasallam) related that he was told by Jibraa-eel (Alayhis salam) that Almighty Allah says: "Only I am Allah; there is none worthy of worship except I, hence worship only Me; whosoever

will come to Me with firm faith in (لآ اله الاّ الله) will enter My fort, and whosoever enters My fort will be safe from My punishment."

Note:

If the abovementioned blessing is on the condition that one does not commit major sins, as mentioned under Hadith No 5, then there is no ambiguity about it; but if recitation of the Kalimah, in spite of major sins, is implied, then the word 'punishment' implies eternal punishment. However, Allah's Mercy knows no bounds. It is mentioned in the Qur'an that Almighty Allah will not forgive the sin of Shirk (polytheism), but will forgive any other sin, as he may like. According to one hadith, Almighty Allah punishes only such persons who revolt against him and refuse to recite (لآ اله الاّ الله). According to another hadith, the recitation of (لآ اله الاّ الله) removes the wrath of Almighty Allah, as long as one refrains from attaching more importance to the worldly things as compared with the religion; but if one starts preferring the former over the religion, then recitation of (لآ اله الاّ الله) proves of little use, because then Allah says: "You are not true to what you profess."

Hadith No. 20

(٢٠) عَنْ عَبْدِ اللهِ بِنْ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ اَفْضَلُ الذِّكْرِ لَآ اِلٰهَ اِلَّا اللهُ وَاَفْضَلُ الدُّعَآءِ الْاِسْتِغْفَارُ ثُمَّ قَرَأَ فَاعْلَمْ اَنَّهُ لَآ اِلٰهَ اِلَّا اللهُ وَاسْتَغْفِرْ لِذَنْبِكَ الاٰية

أخرجه الطبراني وابن مردويه والديلمي كذا في الدر وفي الجامع الصغير برواية الطبراني مامن الذكر أفضل من لا إله إلا الله ولا من الدعاء أفضل من الاستغفار ورقم له بالحسن

Rasulullah (Sallallaho alaihe wasallam) said: "The best form of zikr is (لآاله الاّ الله); and the best form of du'aa is Istighfaar (seeking forgiveness of Allah)"; then, in support thereof, he recited from Surah Muhammad, the verse

فاعلم انّه لآ اله الاّ الله

So know that none is worthy of worship but Allah.

It is already given in Hadith No. 1 of this Chapter that (لآاله الاّ الله) is superior to all other forms of zikr. The reason for

this superiority, according to the Sufis, is that zikr has a special cleansing effect on the heart; by virtue of this zikr, the heart gets purified of all its maladies and, if supplemented by Istighfaar, this becomes most effective. It is stated in one hadith that when the fish had swallowed Hadhrat Yunus (Alayhis salaam) he recited the prayer

لآ اله الاّ انت سُبحانك انّي كُنتُ مِن الظّالمين

and that whosoever supplicates Allah in these words will be granted his prayer. This subject has also been mentioned in Hadith No. 1 of this chapter, namely that the best form of supplication is stated to be (الحمد لله), whereas here it is stated to be Istighfaar. This apparent difference is according to the differing circumstances. For a pious man, (الحمد لله) is the best form of supplication, whereas a sinner should do Taubah and Istighfaar, and for him Istighfaar is naturally the most suitable supplication. For increase of benefits, praising and glorifying Allah is more effective, while for relieving the evils and hardships, Istighfaar proves to be more effective. There are also several other reasons for this difference.

Hadith No. 21

(٢١) عَنْ اَبِيْ بَكْرٍ الصِّدِّيْقِ رَضِىَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ عَلَيْكُمْ بِلَآ اِلٰهَ اِلَّا اللهُ وَالْاِسْتِغْفَارِ فَاَكْثِرُوْا مِنْهُمَا فَاِنَّ اِبْلِيْسَ قَالَ اَهْلَكْتُ النَّاسَ بِالذُّنُوْبِ وَاَهْلَكُوْنِيْ بِلَآ اِلٰهَ اِلَّا اللهُ وَالْاِسْتِغْفَارِ فَلَمَّا رَاَيْتُ ذٰلِكَ اَهْلَكْتُهُمْ بِالْاَهْوَاءِ وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ مُهْتَدُوْنَ أخرجه أبو يعلى كذا في الدر والجامع الصغير ورقم له بالضعف

As narrated by Hadhrat Abu Bakr (Radhiyallaho anho) Rasulullah (Sallallaho alaihe wasallam) had said: "Recite (لآاله الاّ الله) and Istighfaar as frequently as you can, because Shaytaan says: "I ruin the people by inclining them to commit sins but they frustrate me through their recitation of (لآاله الاّ الله) and Istighfaar. When I find this so, I mislead them to indulge in bid'at and thereby make them follow their base desires in the belief that they are still on the right path."

Note:—

The main object of Shaytaan is to inject poison into one's mind, as stated under Hadith No. 14 in part 2 of Chapter I, and he is successful in doing so only when the heart is not engaged in zikr, otherwise he has to retreat in disgrace. In fact, zikr of Allah purifies the heart. It is narrated in Mishkaat that Rasulullah (Sallallaho alaihe wasallam) had said: "For every thing there is a cleaner, and the heart is cleansed by means of zikr of Almighty Allah." The effect of Istighfaar is similar, as mentioned in many ahadith that it removes the dust and rust from the heart. Abu Ali Daqqaaq (Rahmatullah alaih) writes that when a person recites (لآاله) with sincerity, his heart is cleansed of all dirt (as a mirror is cleaned with a wet cloth), and when he says (الا الله), his heart shines with its light. It is clear that, under these circumstances, the whole effort of Shaytaan is bound to go waste.

Ruining through base desires, means that one may begin to consider wrong as right, and give religious sanctity to whatever he desires. This practice has been condemned in the Holy Qur'an at several places. At one place it is said:

اَفَرَئَيْتَ مَنِ اتَّخَذَ اِلٰهَهُ هَوٰهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلٰى بَصَرِهِ غِشٰوَةً ، فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ، اَفَلَا تَذَكَّرُوْنَ (جاثية ع٣)

Hast thou seen him who maketh his desire as a god and Allah sendeth him astray knowingly and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him, after Allah (hath condemned him)? Will ye not then heed? (Surah XLV/23).

It is said at another place in the Holy Qur'an:

وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ، اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ (قصص ع٥)

Who geteth further astray than one who followeth his lust without guidance from Allah? Lo! Allah guideth not wrong-doing folk. (XXXVIII/50)

There are many other verses on the same subject. It is the most treacherous attack of Shaytaan that he presents an irreligious deed as a religious one, so that one does it as an article of faith and hopes to get reward for it. As the person performs it as a religious act, there is no likelihood of his doing Taubah. If somebody is habituated to obvious sins, like adultery and theft, there is a possibility that he may do Taubah and give them up, but if somebody is doing a wrong thing under the impression that it is religious duty, the question of his doing Taubah does not arise. Rather, he will get more involved in it day by day. This explains the words of the Shaytaan: "I involved them in sins, but they frustrated my efforts through zikr, Taubah, and Istighfaar; thereupon I entrapped them in such a manner that their escape became impossible."

Thus, it is essential that in all matters of religion, guidance be sought from the ways of life of Rasulullah (Sallallaho alaihe wasallam) and of his Companions (Radhiyallaho anhum). Doing otherwise is devoid of virtue, and will entail sins.

Imam Ghazali (Rahmatullah alaih) has reported from Hasan Basri, (Rahmatullah alaih) a narrative that Shaytaan says: "I presented sinful deeds in an attactive form to the Muslims, but they nullified my efforts through Istighfaar. Then I presented before them vices in the garb of virtues, thus leaving no initiative for Istighfaar." Instances of such vices are self-made innovations in religious practices.

Wahb bin Munabbih (Rahmatullah alaih) says: "Fear Almighty Allah, who knows everything; you curse Shaytaan in the presence of others, but you quietly obey and befriend him." Some Sufis have narrated: "It is most unfortunate that, in spite of knowing Almighty Allah as our real benefactor, and acknowledging His favours, we should show disobedience to Him and obey Shaytaan, whom we know and believe to be most treacherous and our greatest enemy."

Hadith No 22

(٢٢) عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَايَمُوْتُ عَبْدٌ يَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ يَرْجِعُ ذٰلِكَ اِلٰى قَلْبٍ مُّوْقِنٍ اِلَّا دَخَلَ الْجَنَّةَ وَفِيْ رِوَايَةٍ اِلَّا غَفَرَ اللّٰهُ لَهُ أخرجه أحمد والنسائى والطبراني والحاكم والترمذي في نوادر الأصول وابن مردويه والبيهقي في الأسماء والصفات كذا في الدر وابن ماجه وفي الباب عن عمران بلفظ

: من علم أن الله ربه وإنى نبيُّه موقناً من قلبه حرمه الله على النار رواه البزار ورقم له في الجامع بالصحة
وفيه أيضا برواية البزار عن أبي سعيد من قال لا إله إلا الله مخلصا دخل الجنة ورقم له بالصحة

Rasulullah (Sallallaho alaihe wasallam) says: "Whosoever professes sincere belief in لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ at the time of his death, shall certainly enter Paradise." According to another hadith, "He shall certainly be pardoned by Almighty Allah."

Note:

Rasulullah (Sallallaho alaihe wasallam) is also reported to have said: "Listen to happy tidings, and convey them to others as well, that whosoever believes in (لَآ اِلٰهَ اِلَّا اللّٰهُ) with sincerity of heart, shall enter Paradise." It is the Ikhlaas that is valued by Almighty Allah. A small deed done with Ikhlaas (sincerity) earns a great reward; but anything done for the sake of mere show or to please some people, will earn no good reward, but punishment from Almighty Allah. That is why a person who recites the Kalimah with sincerity of heart will certainly be pardoned and admitted into Paradise. It may or may not be that he undergoes some punishment for his sins before going to Paradise; but, if Almighty Allah is really pleased with particular deeds of a sinning believer, He may forgive all his sins in the very first instance. When Allah is so Merciful and Gracious, it is our greatest misfortune if we do not serve and obey Him in full. In short, great rewards are promised in these ahadith for one who believes in the Kalimah Tayyibah. Two possibilities are however there: he may have to suffer some punishment for his sins according to the general rule before being forgiven, or he may be forgiven forthwith without any punishment by Almighty Allah, out of sheer Mercy and Grace.

Yahya bin Akhtam (Rahmatullah alaih) is a Muhaddith. After his death, somebody saw him in a dream, and asked him how he had fared. He replied: "I appeared before Almighty Allah, and He said to me: 'You sinful old man, you did this and you did that', till all my sins were recounted one by one, and I was asked if I had any explanation in my defence. I submitted that no hadith to that effect had been conveyed to me. Then Allah asked: 'What hadith had been conveyed to you?' I submitted: "I was told by Abdur Razzaaq who was told by Muammar who was told by Zuhri who was told by Urwah who was told by Hadhrat 'Aa-ishah (Radhiyallaho anha), who was told by Rasulullah (Sallallaho alaihe wasallam), who was told by Jibraa-eel (Alayhis salaam), who was told by You: 'A person who grows to old age in Islam may have deserved punishment on account of his sins, yet as a token of respect for his old age, I pardon him', and You know that I am very old." Allah then said, Abdur Razzaaq spoke the truth, Muammar spoke the truth, Zuhri spoke the truth, Urwah spoke the truth, 'Aa-ishah (Radhiyallaho anha) spoke the truth, Rasulullah (Sallallaho alaihe wasallam) spoke the truth, Jibraa-eel (Alayhis salaam) spoke the truth, and what I had said is true.' After that, it was ordered that I should be admitted into Paradise."

Hadith No 23

(٢٣) عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ شَيْءٌ اِلَّا بَيْنَهُ وَبَيْنَ اللّٰهِ حِجَابٌ اِلَّا قَوْلَ لَآ اِلٰهَ اِلَّا اللّٰهُ وَدُعَاءَ الْوَالِدِ أخرجه ابن مردويه كذا في الدر وفي الجامع الصغير برواية ابن النجار ورقم له بالضعف وفي الجامع الصغير برواية الترمذي عن ابن عمر ورقم له بالصحة التسبيح نصف الميزان والحمد لله تملأه ولا اله الا الله ليس لها دون الله حجاب حتى تخلص إليه

Rasulullah (Sallallaho alaihe wasallam) said: "There are obstacles in the way of every action before it reaches Almighty Allah, but recitation of (لَآ اِلٰهَ اِلَّا اللّٰهُ) and the prayer of a father in favour of his son go up to Him unchecked."

Note:

Going unchecked upto Almighty Allah means that these two actions are accepted without any delay. Whereas there are intermediate stages for other deeds before they reach Allah, these two things go to Him directly.

There is a story of a Kaafir king, who was extremely cruel and bigoted against the Muslims. It so happened that he was captured alive in a battle against the Muslims. As he had caused a lot of sufferings to the Muslims, they were naturally very revengeful. They put him in a cauldron placed on fire. At first, he besought his idol gods for help, but finding no response from them he became a Muslim and started continuous recitation of (لَآ اِلٰهَ اِلَّا اللّٰهُ). How sincerely and devotedly he must have been reciting can well

be imagined. At once help came from Almighty Allah in the form of heavy rain, which extinguished the fire and cooled the cauldron. It was then followed by a powerful cyclone which carried away the cauldron and dropped it in a city inhabited by non-believers. He was still engaged in the recitation of the Kalimah. The people there were wonderstruck by this scene, and after listening to his whole story all them also embraced Islam.

Hadith No. 24

(٢٤) عَنْ عُتْبَانَ بْنِ مَالِكٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ يَبْتَغِىْ بِذَالِكَ وَجْهَ اللّٰهِ اِلَّا حُرِّمَ عَلَى النَّارِ

أخرجه أحمد والبخاري ومسلم وابن ماجه والبيهقي في الأسماء والصفات كذا في الدر

Rasulullah (Sallallaho alaihe wasallam) says: "On the Day of Resurrection, Hell would be forbidden for all those who had recited (لَآ اِلٰهَ اِلَّا اللّٰهُ) with the sole aim of earning the pleasure of Allah."

Note:

That a person who recites Kalimah Tayyibah with sincerity will, as a rule, be safe from the fire of Hell is conditional on his being free from the major sins. Forbidding of Hell for such a person may of course mean that his eternal stay therein is forbidden; but who is there to question Almighty Allah if he forbids Hell altogether for the sincere reciter of the Kalimah, in spite of his sins. Mention is made in ahadith of such people whose sins will be enumerated by Almighty Allah on the Day of Judgement, so that they will feel sure of being doomed to heavy punishment, but after their confession, Allah will say to them: 'I covered your sins in your worldly life, and I cover them now and pardon you.' Many similar cases have been related in ahadith. There is thus little wonder if all the reciters of the Kalimah may be treated in this way. There are many blessings and benefits in reciting the exalted name of Allah, so that one should do it as often as possible. How lucky are those blessed souls who understood the virtues of this Kalimah, and devoted their lives fully to its recitation.

Hadith No 25

(٢٥) عَنْ يَحْىٰ بْنِ طَلْحَةَ بْنِ عَبْدِ اللّٰهِ قَالَ رُؤِىَ طَلْحَةُ حَزِيْنًا فَقِيْلَ لَهُ مَالَكَ قَالَ اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنِّىْ لَاَعْلَمُ كَلِمَةً لَايَقُوْلُهَا عَبْدٌ عِنْدَ مَوْتِهٖ اِلَّا نَفَّسَ اللّٰهُ عَنْهُ كُرْبَتَهُ وَاَشْرَقَ لَوْنُهُ وَرَأٰى مَايَسُرُّهُ وَمَا مَنَعَنِيْ اَنْ اَسْاَلَهُ عَنْهَا اِلَّا الْقُدْرَةُ عَلَيْهِ حَتّٰى مَاتَ فَقَالَ عُمَرُ رَضِىَ اللّٰهُ عَنْهُ اِنِّىْ لَاَعْلَمُهَا قَالَ فَمَا هِىَ قَالَ لَانَعْلَمُ كَلِمَةً هِىَ اَعْظَمُ مِنْ كَلِمَةٍ اَمَرَهَا عَمَّهُ لَآ اِلٰهَ اِلَّا اللّٰهُ قَالَ فَهِىَ وَاللّٰهِ هِىَ

أخرجه البيهقي في الأسماء والصفات كذا في الدر قلت أخرجه الحاكم وقال صحيح على شرط الشيخين وأقره عليه الذهبي وأخرجه أحمد وأخرج أيضا من مسند عمر بمعناه بزيادة فيهما وأخرجه ابن ماجه عن يحيى بن طلحة عن أمه وفي شرح الصدور للسيوطى وأخرج أبويعلى والحاكم بسند صحيح عن طلحة وعمر قالا سمعنا رسول الله ﷺ يقول إنى لاعلم كلمة الحديث

Once Hadhrat Talhah (Radhiyallaho anho) was seen sitting in a sad mood. Somebody asked him why he was so sad. He said: "I had heard from Rasulullah (Sallallaho alaihe wasallam) that he knew the words which, if recited by a dying person at the time of his death, brings him relief from the pangs of death, so that his face brightens and he dies in happiness. Unfortunately I could not enquire about those words from Rasulullah (Sallallaho alaihe wasallam), and therefore I am feeling unhappy." Hadhrat Umar (Radhiyallaho anho) said that he knew those words. Hadhrat Talhah (Radhiyallaho anha) joyously asked what those were and Hadhrat Umar (Radhiyallaho anho) said: "We know that no words are better than the Kalimah which was offered by Rasulullah (Sallallaho alaihe wasallam) to his uncle Abu Taalib and it is (لَآ اِلٰهَ اِلَّا اللّٰهُ)." Hadhrat Talhah (Radhiyallaho anho) said "By Allah! it is this, By Allah! it is this."

Note:

It is related and implied in many ahadith that the Kalimah Tayyibah constitutes light and happiness through and through. Hafiz Ibn Hajar (Rahmatullah alaih) has stated in his book Munabbihaat: "There are five kinds of darknesses, for which there are five specific lights. The love of the world is a darkness, the light for it is a piety; sin is a darkness, the light for which is Taubah; the grave is a darkness,

the light for which is the Kalimah (لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ) the next life is a darkness, the light for which is good deeds; and Pulsiraat is a darkness, the light for which is Faith."

Raabiah Adawiyyah (Rahmatullah alaiha) a well known woman saint, used to remain busy in salaat throughout the night, would sleep a little at the time of early dawn and would wake up abruptly just before the Fajr prayer, blaming herself and saying: "How long will you lie asleep; soon you will be in the grave, where you will sleep till the Doomsday." At the time of her death, she told her maid-servant that she should be buried in the patched woolen cloak, which she used to wear at the time of Tahajjud prayer, and that nobody should be informed or her death. After her burial according to her wishes, the maid-servant saw her in a dream wearing a very beautiful dress. When asked what happened to her old woolen dress, she replied that it had been deposited with her deeds. The maid servant requested her for some advice, and she replied: "Do zikr of Almighty Allah as much as you can; by virtue of this you will be worthy of envy in the grave."

Hadith No. 26

(٢٦) عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ اِنَّ رِجَالًا مِنْ اَصْحَابِ النَّبِيِّ ﷺ حِيْنَ تُوُفِّيَ حَزِنُوْا عَلَيْهِ حَتّٰى كَادَ بَعْضُهُمْ يُوَسْوِسُ قَالَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ وَكُنْتُ مِنْهُمْ فَبَيْنَا اَنَا جَالِسٌ مَرَّ عَلَيَّ عُمَرُ رَضِيَ اللهُ عَنْهُ وَسَلَّمَ فَلَمْ اَشْعُرْ بِهِ فَاشْتَكٰى عُمَرُ رَضِيَ اللهُ عَنْهُ اِلٰى اَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ ثُمَّ اَقْبَلَا حَتّٰى سَلَّمَا عَلَيَّ جَمِيْعًا فَقَالَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ مَاحَمَلَكَ عَلٰى اَنْ لَّاتَرُدَّ عَلٰى اَخِيْكَ عُمَرَ رَضِيَ اللهُ عَنْهُ سَلَامَهُ قُلْتُ مَافَعَلْتُ فَقَالَ عُمَرَ رَضِيَ اللهُ عَنْهُ بَلٰى وَاللهِ لَقَدْ فَعَلْتَ قَالَ قُلْتُ وَاللهِ مَاشَعُرْتُ اَنَّكَ مَرَرْتَ وَلَاسَلَّمْتَ قَالَ اَبُوْ بَكْرٍ رَضِيَ اللهُ عَنْهُ صَدَقَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ قَدْ شَغَلَكَ عَنْ ذٰلِكَ اَمْرٌ فَقُلْتُ اَجَلْ قَالَ مَاهُوَ قُلْتُ تَوَفَّى اللهُ تَعَالٰى نَبِيَّهُ ﷺ قَبْلَ اَنْ نَسْاَلَهُ عَنْ نَجَاةِ هٰذَا الْاَمْرِ قَالَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ قَدْ سَاَلْتُهُ عَنْ ذٰالِكَ فَقُمْتُ اِلَيْهِ وَقُلْتُ لَهُ بِاَبِيْ اَنْتَ وَاُمِّيْ اَنْتَ اَحَقُّ بِهَا قَالَ اَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ قُلْتُ يَارَسُوْلَ اللهِ مَانِجَاةُ هٰذَا الْاَمْرِ فَقَالَ رَسُوْلُ اللهِ ﷺ

مَنْ قَبِلَ مِنِّيْ الْكَلِمَةَ الَّتِيْ عَرَضْتُ عَلٰى عَمِّيْ فَرَدَّهَا فَهِيَ لَهُ نِجَاةٌ

رواه أحمد كذا في المشكواة وفي مجمع الزوائد رواه أحمد والطبراني في الأوسط باختصار وأبويعلى بتمامه

At the time of the death of the Holy Prophet (Sallallaho alaihe wasallam), his companions were so much shocked and grieved that many of them became overwhelmed with frustration and doubts of various sorts. Hadhrat Uthman (Radhiyallaho anho) said: "I was also one of those who were given to frustration. Hadhrat Umar (Radhiyallaho anho) came to me and wished me salaam, but I was too absorbed to be aware of his coming. He complained to Hadhrat Abu Bakr (Radhiyallaho anho) that I was displeased with him, so much so that I did not respond even to his salaam. Then both of them came to me and wished me salaam, and Hadhrat Abu Bakr (Radhiyallaho anho) enquired of me the reason why I had not responded to Umar's salaam. Hadhrat Umar (Radhiyallaho anho) said: "Yes, I swear by Allah, most certainly you did". I denied having behaved like this, and told them I did not even know of his coming and wishing me salaam. Hadhrat Abu Bakr (Radhiyallaho anho) accepted my explanation, and said that it must have happened so, and that probably I must have been absorbed in some thought. I confessed that I was indeed absorbed in deep thought. Hadhrat Abu Bakr (Radhiyallaho anho) enquired what it was, and I submitted that I was worried because Rasulullah (Sallallaho alaihe wasallam) had died and we had failed to enquire from him the basic thing required for salvation. Hadhrat Abu Bakr (Radhiyallaho anho) said that he had made this enquiry from Rasulullah (Sallallaho alaihe wasallam). I got up, and praised him saying that only he was worthy of this honour, because he always exelled in matters of religion. Hadhrat Abu Bakr (Radhiyallaho anho) then said, I had asked Rasulullah (Sallallaho alaihe wasallam) what basic thing was necessary for salvation, and he had replied that whoever accepts the Kalimah that he had offered to his uncle Abu Talib at the time of his death (but which he rejected) will have salvation, and that this Kalimah leads to salvation."

Note:

All the Sahabah were so much upset and overwhelmed with grief and sorrow that even Hadhrat Umar (Radhiyallaho anho), in spite of his being so brave, held out his

sword in his hand and proclaimed: "I will chop off the head of whosoever says that Rasulullah (Sallallaho alaihe wasallam) is dead. He has only gone to meet his Allah, as Hadhrat Moosa (Alayhis salaam) had gone on Mount Toor." Some of the Sahabas feared that the death of the Prophet (Sallallaho alaihe wasallam) meant the end of Islam, some thought that there was no longer any chance for the progress of Islam, whereas some were dumbfounded and could not even speak. It was only Hadhrat Abu Bakr (Radhiyallaho anho) who, in spite of his extreme love and attachment with Rasulullah (Sallallaho alaihe wasallam), remained firm, calm, and collected. He got up and delivered his forceful address, beginning with the verse وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ , which means "Muhammad (Sallallaho alaihe wasallam) is but a messenger; many messengers have passed away before him. Will it be that when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no harm to Allah, but Allah will reward the dutiful." This story has been briefly related by me in my book Stories of Sahabah.

Another point made in the above mentioned hadith is on what essential basic thing does salvation depend. It can be interpreted in two ways. Firstly, it may mean: The matters of Deen are many, but what is that on which all these things of Deen depend, and which is indispensable? According to this interpretation, the reply given above is clearly understood: The whole of Deen depends on the Kalimah which is the fundamental tenet of Islam. Secondly it can mean that there are hardships in the path of Deen viz. doubts crop up, the machinations of the devil are a constant source of trouble, worldly needs demand one's attention, etc.; how can these be overcome? In this case, the saying of Rasulullah (Sallallaho alaihe wasallam) would mean that frequent recitation of Kalimah Tayyibah will help overcome all these difficulties, for it develops sincerity of intention, it cleanses the heart, it causes defeat of the devil, and has many other benefits, as mentioned in all these ahadith. It is said in one hadith that the Kalimah (لَا اِلٰهَ اِلَّا اللّٰهُ) wards off ninety nine kinds of calamities, the least of which is grief, which is a constant worry for a man.

Hadith No. 27

(٢٧) عَنْ عُثْمَانَ رَضِىَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنِّىْ لَاَعْلَمُ كَلِمَةً لَايَقُوْلُهَا عَبْدٌ حَقًّا مِّنْ قَلْبِهٖ اِلَّا حُرِّمَ عَلَى النَّارِ فَقَالَهُ عُمَرُ بْنُ الْخَطَّابِ اَنَا اُحَدِّثُكَ مَاهِىَ هِىَ كَلِمَةُ الْاِخْلَاصِ الَّتِىْ اَعَزَّ اللّٰهُ تَبَارَكَ وَتَعَالٰى بِهَا مُحَمَّدًا ﷺ وَاَصْحَابَهٗ وَهِىَ كَلِمَةُ التَّقْوٰى الَّتِىْ اَلَاصَ عَلَيْهَا نَبِىُّ ﷺ عَمَّهٗ اَبَا طَالِبٍ عِنْدَ الْمَوْتِ شَهَادَةُ اَنْ لَّااِلٰهَ اِلَّا اللّٰهُ رواه احمد واخرجه الحاكم بهٰذا اللفظ وقال صحيح على شرطهما واقره عليه الذهبى واخرجه الحاكم برواية عثمان رضى الله عنه عن عمر رضى الله عنه مرفوعا انى لاعلم كلمة لايقولها عبد حقا من قلبه فيموت على ذٰلك الا حرمه الله على النار لَآ اِلٰهَ اِلَّا اللّٰهُ وقال هذا صحيح على شرطهما ثم ذكرله شاهدين من حديثهما

Hadhrat Uthman (Radhiyallaho anho) narrated that he had heard Rasulullah (Sallallaho alaihe wasallam) saying: "I know of a Kalimah which, if recited by a person with sincerity of heart, fobids the fire of Hell to touch him." Hadhrat Umar (Radhiyallaho anho) said: "Shall I tell you what that Kalimah is? It is the same Kalimah by virtue of which Almighty Allah honoured Rasulullah (Sallallaho alaihe wasallam) and his companions, it is the same Kalimah of piety that was offered by Rasulullah (Sallallaho alaihe wasallam) to his uncle Abu Taalib at the time of his death. It is لَآاِلٰهَ اِلَّا اللّٰهُ.

Note:

This well known story of Abu Taalib, the uncle of Rasulullah (Sallallaho alaihe wasallam) is given in the books of Hadith, Tafseer, and history. As he had been helping Rasulullah (Sallallaho alaihe wasallam) and the Muslims, Rasulullah (Sallallaho alaihe wasallam) went to him when he was about to die, and said: "O my uncle, recite (لَا اِلٰهَ اِلَّا اللّٰهُ), even now, so that I may be able to intercede on your behalf on the Day of Judgement, and i may bear witness before Allah that you embraced Islam." Abu Taalib replied: "People will taunt me for having accepted the faith of my nephew for fear of death, otherwise I would have pleased you by reciting this Kalimah." Rasulullah (Sallallaho alaihe wasallam) returned from there deeply grieved. It was in this connection that the Qur'anic verse

اِنَّكَ لَا تَهْدِىْ مَنْ اَحْبَبْتَ (قصص ع٦)

was revealed, which means: "Lo! Thou guidest not whom thou lovest, but Allah guideth whom He will." It is evident from this incident that those who indulge in sins and bad deeds, and disobey Allah and His Prophet Rasulullah (Sallallaho alaihe wasallam), but think that they will get salvation by virtue of the prayer in their favour of some pious person are sadly mistaken. All power rests with Almighty Allah, to whom we should always turn and with whom we should establish our real connection. However, the company of pious men and their prayers and good wishes can help us in achieving this end.

Hadith No. 28

فَاَوْحَى اللّٰهُ اِلَيْهِ مَنْ مُحَمَّدٌ فَقَالَ تَبَارَكَ اسْمُكَ لَمَّا خَلَقْتَنِيْ رَفَعْتُ رَأْسِيْ اِلٰى عَرْشِكَ فَاِذَا فِيْهِ مَكْتُوْبٌ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ فَعَلِمْتُ اَنَّهُ لَيْسَ اَحَدٌ اَعْظَمُ عِنْدَكَ قَدْرًا عَمَّنْ جَعَلْتَ اِسْمَهُ مَعَ اِسْمِكَ فَاَوْحَىٰ اللّٰهُ اِلَيْهِ يَاآدَمُ اِنَّهُ آخِرُ النَّبِيّٖنَ مِنْ ذُرِّيَّتِكَ وَلَوْلَا هُوَ مَاخَلَقْتُكَ أخرجه الطبراني والحاكم وأبونعيم والبيهقي كلاهما في الدلائل وابن عساكر في الدر وفي مجمع الزوائد رواه الطبراني في الأوسط والصغير وفيه من لم أعرفهم قلت ويؤيّد آخر الحديث المشهور لولاك لما خلقت افلاك قال القاري في الموضوعات الكبير موضوع لكن معناه صحيح وفي التشرف معناه ثابت ويؤيد الأوّل ماورد في غير رواية من أنه مكتوب على العرش وأوراق الجنة لا اله الا الله محمد رسول الله كما بسط طرقه السيوطي في مناقب اللآلى في غير موضع وبسط له شواهد أيضا في تفسيره في سورة ألم نشرح

Rasulullah (Sallallaho alaihe wasallam) said: "After Hadhrat Aadam (Alayhis salaam) happened to commit the mistake as a result of which he was transferred from Paradise to this Earth, he used to spend all his time in weeping, praying and repenting, and once he looked up towards the Heaven and prayed: "O Allah! I beg Thy forgiveness in the name of Muhammad (Sallallaho alaihe wasallam)." "Who is Muhammad?" came the enquiry through Divine revelation. He replied: "When you had created me, I saw the words لآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ written on Your Arsh, and since then I believed that no human being is superior to Muhammad (Sallallaho alaihe wasallam), whose name appeared along with Yours." In reply, it was revealed, "He is to be the last of all the prophets, and will be your descendant. If he were not to be created, you would not have been created."

Note:

How, at that time, Aadam (Alayhis salaam) prayed, wept and besought pardon has been described in many ahadith. Only those who have experienced the agony of the displeasure of a master can have some idea about the plight of Hadhrat Aadam (Alayhis salaam). On account of the displeasure of earthly masters, a servant gets very much worried, but in the case of Hadhrat Aadam (Alayhis salaam) it was the displeasure of the Lord of Lords, the Sustainer of the whole universe, and in short the anger of Allah the Great himself over one before whom the Angels were made to bow, and who enjoyed the position of a favourite. The higher the position of a favourite, the more he feels the wrath of the Master, provided he is not mean; and in this case a prophet was involved. Hadhrat Ibn Abbas (Radhiyallaho anho) narrated that Hadhrat Aadam (Alayhis salaam) wept so much that his weeping exceeded the total weeping by all the people of this world, and he remained in sajdah for forty years without lifting up his head even once. Hadhrat Buraidah (Radhiyallaho anho) also narrated that Rasulullah (Sallallaho alaihe wasallam) had said: "The weeping of Hadhrat Aadam (Alayhis salaam), if compared, will exceed the weeping by all the people of the world." It is stated in another hadith that his tears would outweigh the tears shed by all his descendants. Under these circumstances, in how many ways he must have lamented and repented can well be imagined. In addition, he even begged to be pardoned for the sake of Rasulullah (Sallallaho alaihe wasallam).

That the Kalimah لآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ is written on the Arsh is corroborated by many other ahadith. Rasulullah (Sallallaho alaihe wasallam) had said: "When I entered Paradise, I saw three lines written in gold on both sides. In the first line was written

لآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

In the second was written

مَا قَدَّمْنَا وَجَدْنَا وَمَا اَكَلْنَا رَبِحْنَا وَمَاخَلَفْنَا خَسِرْنَا

What we sent in advance (i.e. charity, etc.), we found, what we consumed we enjoyed, and what we left behind we lost),
and in the third line was written

أُمَّةٌ مُذْنِبَةٌ وَّرَبٌّ غَفُوْرٌ

(People are sinful, but the Lord is forgiving).

A saint relates: "I happened to visit a town in India, and there I came across a tree, the fruit of which resembles the almond and has a double shell. When it is broken, a rolled green leaf comes out with لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ inscribed on it in red. When I spoke about it to Abu Yaqoob, the hunter, he was not suprised at all, and told me that in Elah he had caught a fish, which had لَآ اِلٰهَ اِلَّا اللهُ inscribed on one ear and مُحَمَّدٌ رَّسُوْلُ اللهِ on the other.

Hadith No. 29

(٢٩) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ بْنِ السَّكَنِ عَنْ رَّسُوْلِ اللهِ ﷺ اَنَّهُ قَالَ اِسْمُ اللهِ تَعَالٰى الْاَعْظَمُ فِيْ هَاتَيْنِ الْاٰيَتَيْنِ وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ وَالٓمّٓ اللهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ أخرجه ابن شيبة وأحمد والدارمي وأبوداود والترمذي وصححه وابن ماجه وأبومسلم الكجى في السنن وابن الضريس وابن أبي حاتم والبيهقي في الشعب كذا في الدر

Hadhrat Asma (Radhiyallaho anha) relates that Rasulullah (Sallallaho alaihe wasallam) said: "The greatest name of Allah, which is generally known as Ismul-A'zam, is contained in the following two verses (provided these are recited with Ikhlaas)."

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (بقرة – ع١٩)

Note:

It is stated in several ahadith that whatever prayer is made after the recitation of Ismul-A'zam is granted by Allah. However, scholars differ in specifying the Ismul-A'zam, as is the case with some of the most sublime things that Almighty Allah keeps them partly secret. This results in difference of opinion about their specification. Thus,

there is difference of opinion about Laylatul Qadr (Night of Power) and in respect of the special time of acceptance of prayer on Friday. This difference of opinion in such matters is a blessing in disguise, as explained in detail in my book on Fadhaail-e-Ramadhaan. Thus, there have been different narrations in respect of Ismul-A'zam; that given above is one of these. There have been ahadith too in regard to these two ayaat as follows:—

Hadhrat Anas (Radhiyallaho anho) reported that Rasulullah (Sallallaho alaihe wasallam) had said that no other verse falls so heavy on the most mischievous and wicked devils as the two ayats beginning with

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ

According to Ibrahim bin Wasma, the recitation of the following ayats is very effective in cases of mental derangement, etc., and whosoever is particular in their recitation will be safeguarded against such maladies; and that these are written on the corner of the Arsh and cause relief to terrified children or those who fear of the evil eye.

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ..... الآية (بقرة ع١٩)

اللهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ آية الكرسي

إنَّ رَبَّكُمُ اللهُ الَّذِيْ ..... مُحْسِنِيْنَ (اعراف ع ٧)

(هُوَ اللهُ الَّذِىْ لَآ اِلٰهَ هُوَ) ..... اَلْحَكِيْمُ سورة حشر

Allama Shami (Rahmatullah alaih) has quoted Imam Abu Hanifa (Rahmatullah alaih) as saying that Ismul-A'zam is the word "Allah". He has also stated that Allama Tahaawi as well as other scholars supported this view. The great mystics and Sufis also have reached the same conclusion, and that is why the zikr of this Holy word is practised more than anything else by their followers. The leader of the saints, Hadhrat Shaikh Abdul Qadir Jilani (may Allah enlighten his grave), is also of the same view that "Allah" is the Ismul-A'zam, provided at the time of its recitation, there is nothing but Allah in one's mind. He further advised that during its recitation ordinary people should think of His grandeur and fear Him, while the specialists in zikr should also concentrate on His attributes, and the sel-

ected few should have in their mind thoughts of nothing else except Almighty Allah. He also stated that it was for this reason that this blessed name is mentioned so many times, in fact two thousand three hundred and sixty times, in the Holy Qur'an.

Shaikh Ismail Farghaani (Rahmatullah alaih) relates: "I had, for a long time, a keen desire to learn this Ismul-A'zam, and for this purpose I had undergone great hardships: I would fast for days together, so much that sometimes I would fall senseless on account of severe hunger. One day, I was sitting in a mosque in Damascus, when two men entered there and stood besides me. To me they looked like angels. One of them said to the other: "Do you want to learn Ismul-A'zam?" "Yes", replied the other, "please tell me." On hearing this conversation, I became more attentive. The former said, "It is the word "Allah", provided it is recited with Sidqul-Lija (صدق لجا), which according to Shaikh Ismail (Rahmatullah alaih) is the state of mind comparable to that of a drowning person when there is nobody to save him, and he calls Almighty Allah for help with extreme sincerity. In order to learn the Ismul-A'zam one should possess high qualities as well as endurance and self-restraint. There is a story of a pious person who knew the Ismul-A'zam. Once a man came to him and begged that he should be taught the Ismul-A'zam: "You lack the required capability," said the pious person. "No, I am capable of learning it," said the supplicant. The pious person then asked him to go and sit at a particular place and then come back and relate to him his observations. The man went there and saw an old man who was bringing firewood on his donkey from the jungle. A policeman came from the other direction and started beating the old man and snatched away his firewood. The man was extremely enraged against the policeman and came back to report the whole incident before the pious person, and said that if he had known the Ismul-A'zam he would have prayed against that policeman. The pious man said: "I learnt the Ismul-A'zam from that very old man who was bringing the firewood."

Hadith No. 30

(٣٠) عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ تَبَارَكَ وَتَعَالٰى اَخْرِجُوْا مِنَ النَّارِ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ وَ فِىْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنَ الْاِيْمَانِ اَخْرِجُوْا

مِنَ النَّارِ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ اَوْ ذَكَرَنِىْ اَوْ خَافَنِىْ فِىْ مَقَامٍ

أخرجه الحاكم برواية المؤمل عن المبارك بن فضالة وقال صحيح الاسناد وأقره عليه الذهبى وقال الحاكم قد تابع أبوداود مؤملا على روايته واختصره

Rasulullah (Sallallaho alaihe wasallam) said that Almighty Allah will order on the Day of Judgement: "Take out of Hell all persons who professed (لآ اِلٰهَ اِلَّا اللّٰهُ) and who had an iota of Imaan in their hearts; take all those who recited (لآ اِلٰهَ اِلَّا اللّٰهُ) or remembered Me in any way or feared Me on any occasion."

Note:

The blessings that Almighty Allah bestows on account of this Kalimah can be imagined from the fact that if a hundred years old man, who practised Kufr and Shirk all his life, happens to recite this Kalimah once with Imaan and sincerity, he becomes a Muslim and all the sins committed by him are washed away; and if he happens to commit any sins after he had become a Muslim, even then, by virtue of this Kalimah, he will sooner or later be released from Hell.

Hadhrat Huzaifa (Radhiyallaho anho) who was a confidant of Rasulullah (Sallallaho alaihe wasallam) narrated that Rasulullah (Sallallaho alaihe wasallam) had once said: "A time will come when Islam will become weak and dim like the worn-out prints on an old cloth, when nobody will even know about fasting, Hajj or Zakaat, till one night even the Qur'an will be lifted from this world, so that no one will remember any ayat. At this time, old men and women will say that they had heard their elders reciting the Kalimah (لآاِلٰهَ اِلَّا اللّٰهُ) and that they would recite it too." A pupil of Hadhrat Huzaifa enquired: "When there is no Hajj, Zakaat, fasting or any other fundamental of Islam, will the mere Kalimah then be of any use?' Hadhrat Huzaifa (Radhiyallaho anho) did not answer, but when his pupil repeated his enquiry a second and then a third time, he replied: "Sooner or later it will cause deliverance from Hell, deliverance from Hell, deliverance from Hell." He implied that the Kalimah will deliver from Hell after one has undergone the punishment for not observing the fundamentals of Islam. This is what is meant by above mentioned hadith that a person with even an iota of Imaan will be freed from Hell one day. It is also narrated in one hadith: "Whosoever recites the Kalimah لآاِلٰهَ اِلَّا اللّٰهُ, it will come to his rescue one day, which may be after he has undergone some punishment."

Hadith No. 31

(٣١) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ اَتَى النَّبِيَّ ﷺ اَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ مِنْ طَيَالِسَةَ مَكْفُوْفَةٌ بِالدِّيْبَاجِ فَقَالَ اِنَّ صَاحِبَكُمْ هٰذَا يُرِيْدُ يَرْفَعُ كُلَّ رَاعٍ وَابْنَ رَاعٍ وَيَضَعُ كُلَّ فَارِسٍ وَابْنَ فَارِسٍ فَقَامَ النَّبِيُّ ﷺ مُغْضِبًا فَاَخَذَ بِمَجَامِعِ ثَوْبِهِ فَاجْتَذَبَهُ وَقَالَ اَلَا اَرٰى عَلَيْكَ ثِيَابَ مَنْ لَّايَعْقِلُ ثُمَّ رَجَعَ رَسُوْلُ اللهِ ﷺ فَجَلَسَ فَقَالَ اِنَّ نُوْحًا لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَا اِبْنَيْهِ فَقَالَ اِنِّيْ قَاصٌّ عَلَيْكُمَا الْوَصِيَّةَ اٰمُرُكُمَا بِاِثْنَيْنِ وَاَنْهَاكُمَا عَنْ اِثْنَيْنِ اَنْهٰكُمَا عَنِ الشِّرْكِ وَالْكِبْرِ وَاٰمُرُكُمَا بِلَآاِلٰهَ اِلَّا اللهُ فِيْ الْكِفَّةِ الْاُخْرٰى كَانَتْ اَرْجَحَ مِنْهُمَا وَلَوْ اَنَّ السَّمٰوٰتِ وَالْاَرْضَ وَمَافِيْهِمَا كَانَتْ حَلْقَةً فَوُضِعَتْ لَآاِلٰهَ اِلَّا اللهُ عَلَيْهَا لَقَصَمَتْهُمَا وَاٰمُرُكُمَا بِسُبْحَانَ اللهِ وَبِحَمْدِهِ فَاِنَّهُمَا صَلٰوةُ كُلِّ شَيْءٍ وَبِهِمَا يُرْزَقُ كُلُّ شَيْءٍ

أخرجه الحاكم وقال صحيح الاسناد ولم يخرجه للصعقب بن زهير فإنه ثقة قليل الحديث اهـ وأقره عليه الذهبي وقال الصعقب ثقة ورواه ابن عجلان عن زيد بن أسلم مرسلًا اهـ قلت ورواه أحمد في مسنده بزيادة فيه بطرق وفي بعض منها فإن السموات السبع والأرضين السبع كنّ حلقة مُبهمةً قَصَمَتْهُنَّ لَآاِلٰهَ اِلَّا اللهُ وذكره المنذري في الترغيب عن ابن عمر مختصرا وفيه لو كانت حلقة لقصمتهن حتى تخلص إلى الله ثم قال رواه البزار ورواته محتج بهم في الصحيح إلا ابن إسحاق وهو في النسائى عن صالح بن سعيد رفعه إلى سليمان بن يسار إلى رجل من الأنصار لم يسمه ورواه الحاكم عن عبدالله وقال صحيح الاسناد ثم ذكر لفظه قلت وحديث سليمان بن يسار يأتي في بيان التسبيح وفي مجمع الزوائد ورواه أحمد ورواه الطبراني بنحوه ورواه البزار من رواية حديث ابن عمر ورجال أحمد ثقات وقال في رواية البزار محمد بن إسحاق وهو مدلس وهو ثقة

There came to Rasulullah (Sallallaho alaihe wasallam) a villager who was wearing a long silken robe bordered with silken lace, and said to the Sahaba: "This friend of yours wants to exalt every ordinary shepherd and his children, and to degrade every (noble) horseman and his children." Rasulullah (Sallallaho alaihe wasallam) got up in anger and pulling his robe by the lapel said to him: "Are you not dressed like a fool?" Then after going back to his seat, he added: "At the time of death, Hadhrat Nooh (Alayhis salaam) summoned his two sons and said to them: 'I recommend to you two things and warn you against two things. The two things against which I warn you are shirk and arrogance. And of the two things which I recommend, one is the Kalimah (لآاِلٰهَ اِلَّا اللهُ), which weighs heavier than all the Universe together with all its contents; in fact the latter, if placed under it will get crushed and crumble on account of its weight; and the second is (سُبْحَانَ اللهِ وَبِحَمْدِهِ), which two words constitute the prayer of all the creation, and by virtue of its blessings everything gets its sustenance.

Note:

The comments of Rasulullah (Sallallaho alaihe wasallam) on the clothes implied that the outward appearance provides an indication of one's inner self. When a person's outward behaviour is incorrect, his inner mind is bound to be defective as well. Hence every effort is to be made to improve the exterior because the interior is dependant on it, and the Sufis lay stress on outward cleanliness through Wudhu, etc., as a first step for attaining inner purity. Those who talk of internal improvement and ignore the external betterment are not right. The external betterment is as important as the internal one. One of the duaas of Rasulullah (Sallallaho alaihe wasallam) was:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً

O Allah! make my interior better than my exterior, and make my exterior noble and good). Hadhrat Umar narrates that this duaa was recommended to him by Rasulullah (Sallallaho alaihe wasallam).

Hadith No 32

(٣٢) عَنْ اَنَسٍ رَضِيَ اللهُ عَنْهُ اَنَّ اَبَابَكْرٍ رَضِيَ اللهُ عَنْهُ دَخَلَ عَلَى النَّبِيِّ ﷺ وَهُوَ كَئِيْبٌ فَقَالَ لَهُ النَّبِيُّ ﷺ مَالِيْ اَرَاكَ كَئِيْبًا قَالَ يَا رَسُوْلَ اللهِ كُنْتُ عِنْدَ ابْنِ عَمٍّ لِّيْ الْبَارِحَةَ فُلَانٌ وَهُوَ يَكِيْدُ بِنَفْسِهِ قَالَ فَهَلْ لَقَّنْتَهُ لَآاِلٰهَ اِلَّا اللهُ قَالَ قَدْ فَعَلْتُ يَارَسُوْلَ اللهِ قَالَ فَقَالَهَا قَالَ نَعَمْ قَالَ وَجَبَتْ لَهُ الْجَنَّةُ قَالَ اَبُوْبَكْرٍ يَارَسُوْلَ اللهِ كَيْفَ هِيَ لِلْاَحْيَاءِ قَالَ هِيَ اَهْدَمُ لِذُنُوْبِهِمْ هِيَ اَهْدَمُ لِذُنُوْبِهِمْ

رواه ابويعلى والبزار وفيه زائدة بن أبي الرقاد وثقه القواريري وضعفه البخاري وغيره كذا في مجمع الزوائد وأخرج بمعناه عن ابن عباس أيضا قلت وروى عن علي مرفوعا من قال إذا مرَّ المقابر السلام على أهل

لَآ اِلٰهَ اِلَّا اللّٰهُ من أهل لَآ اِلٰهَ اِلَّا اللّٰهُ كيف وجدتُّمْ قولَ لَآ اِلٰهَ اِلَّا اللّٰهُ إغْفِرْ لِمَنْ قال لَا اِلٰهَ اِلَّا اللّٰهُ وَاحْشُرْنَا في زمرة من قال لَا اِلٰهَ اِلَّا اللّٰهُ غُفرله ذنوب خمسين سنة قيل يارسول الله من لم يكن له ذنوب خمسين سنة قال لوالديه ولقرابته ولعامة المسلمين رواه الديلمي في تاريخ همدان والرافعى وابن النجار كذا في منتخب كنز العمال لكن روى نحوه السيوطي في ذيل اللآلي وتكلم على سنده وقال الاسناد كله ظلمات ورمى رجاله بالكذب وفي تنبيه الغافلين وروى عن بعض الصحابة من قال لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ قلبه خالصا ،مِدَّها بالتَّعظيْم كفَّر الله عنه أربعة الاف ذنب من الكبائر قيل إن لم يكن له أربعة ألاف ذب قال يغفر من ذنوب أهله وجيرانه اهـ قلت وروى بمعناه مرفوعا لكنهم حكموا عليه بالوضع كما فى ذيل اللألى نعم يؤيده الامر بدفن جوار الصالح وتاذيه بجوار السوء ذكره السيوطى فى اللألى بطرق وورد السلام على اهل القبور بالفاظ مختلفة فى كنز العمال وغيره

Once Hadhrat Abu Bakr (Radhiyallaho anho) came to Rasulullah (Sallallaho alaihe wasallam) in a very sad mood. Rasulullah (Sallallaho alaihe wasallam) asked him: "You look very sad. What is the matter with you?" He replied: "My cousin died last night, and I was sitting near him when he breathed his last." "Did you persuade him to recite لَآ اِلٰهَ اِلَّا اللّٰهُ?" asked Rasulullah (Sallallaho alaihe wasallam): "Yes", said he. "Did he recite?" asked Rasulullah (Sallallaho alaihe wasallam). "Yes, he had recited it," said he. "Then certainly he will go to Paradise," said the Prophet (Sallallaho alaihe wasallam). "What do the living people get if they recite this Kalimah?" enquired Abu Bakr (Radhiyallaho anho). Rasulullah (Sallallaho alaihe wasallam) said twice: "This Kalimah will demolish and even eliminate their sins."

Note:

Stress is laid in many ahadith on reciting Kalimah near the dead and in the graveyard. It is said in one hadith that the Kalimah (لَآ اِلٰهَ اِلَّا اللّٰهُ) should be recited profusely during a funeral. In another hadith it is said that لَآ اِلٰهَ اِلَّا اَنْتَ (none is worthy of worship except Thee) will be the distinguishing mark of this Ummat, when they pass over the Siraat (the Bridge). In yet another hadith, it is related that when they will rise from their graves on the Day of Resurrection, they will be reciting.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

(Nobody is worthy of worship except Allah, and on Him the faithful will rely). In a third hadith, it is said that their

mark of distinction in the darkness of the Doomsday will be (لَآ اِلٰهَ اِلَّا اَنْتَ).

The blessings of frequent recitation of the Kalimah frequently becomes apparent just before one's death, and in the case of some pious men, these blessings appear even earlier in their life. Abul Abbaas related: "I was lying sick in the town of Ashbila. I saw a large flock of huge birds of different colours, white, red, green, etc., which were spreading their wings all together and there were many men who were carrying something in big covered trays. I took them as gifts of death, and started reciting the Kalimah Tayyibah hurriedly. Then one of those men said to me that the time of my death had not yet come, and that this was a gift for another believer."

Just before his death, Hadhrat Umar bin Abdul Aziz (Rahmatullah alaih) asked those around him to make him sit up. After they did so, he said: "O Allah! You ordered me to do many things, which I could not do, and You forbade me certain things, but I disobeyed you in them." He repeated these words thrice, and then after reciting (لَآ اِلٰهَ اِلَّا اللّٰهُ) began to stare in one direction. Somebody asked him what was he looking at He said: "There are green figures who are neither men nor Jinn", and then breathed his last.

Sombeody saw Zubaidah (Rahmatullah alaiha) in dream and asked her how she fared. She replied that she has been pardoned on account of reciting four Kalimahs.

لَآ اِلٰهَ اِلَّا اللّٰهُ اُفْنِیَ بِهَا عُمْرِیْ — لَآ اِلٰهَ اِلَّا اللّٰهُ اَدْخُلُ بِهَا قَبْرِيْ

لَآ اِلٰهَ اِلَّا اللّٰهُ اَخْلُوْ بِهَا وَحْدِیْ — لَآ اِلٰهَ اِلَّا اللّٰهُ اَلْقٰی بِهَا رَبِّيْ

(i) I will hold fast unto (لَآ اِلٰهَ اِلَّا اللّٰهُ) until I die,
(ii) I will take (لَآ اِلٰهَ اِلَّا اللّٰهُ) with me into my grave,
(iii) I will pass my time of solitude with (لَآ اِلٰهَ اِلَّا اللّٰهُ),
(iv) I will take (لَآ اِلٰهَ اِلَّا اللّٰهُ) with me when I appear before my Sustainer.

Hadith No 33

(۳۳) عَنْ اَبِیْ ذَرٍّ رَضِیَ اللّٰهُ عَنْهُ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ اَوْصِنِیْ قَالَ اِذَا عَمِلْتَ سَيِّئَةً فَاَتْبِعْهَا حَسَنَةً تَمْحُهَا قُلْتُ يَارَسُوْلَ اللّٰهِ اَمِنَ الْحَسَنَاتِ لَآ اِلٰهَ اِلَّا اللّٰهُ قَالَ

هِيَ اَفْضَلُ الْحَسَنَاتِ رواه أحمد وفي مجمع الزوائد رواه أحمد ورجاله الثقات إلا أن شمر بن عطية حدثه عن أشياخه ولم يسم أحدا منهم قال السيوطي في الدر أخرجه أيضا ابن مردويه والبيهقي في الأسماء والصفات قلت وأخرجه الحاكم بلفظ يآأبا ذر اتّق الله حيث كنت واتبع السئة الحسنة تمحها وخالق الناس بخلق حسن وقال صحيح على شرطهما وأقره عليه الذهبي وذكره السيوطي في الجامع مختصرا ورقم له بالصحة

Hadhrat Abu Zar Ghifari (Radhiyallaho anho) submitted: "O, Rasulullah (Sallallaho alaihe wasallam) favour me with some advice." Rasulullah (Sallallaho alaihe wasallam) said: "When you happen to commit a sin, hasten to do a virtue in atonement, so that the ill effect of the sin may be washed away." Abu Zar (Radhiyallaho anho) then further enquired: "O Rasulullah! (Sallallaho alaihe wasallam) is recitation of (لآاِلٰهَ اِلَّا اللهُ) also a virtue?" "It is the best of all virtues," was the reply of Rasulullah (Sallallaho alaihe wasallam).

Note:

A minor sin, no doubt, is washed away by a virtuous deed, but a major one is wiped off, as a rule, through Taubah or of course through the Mercy of Almighty Allah, as explained earlier in this book. In either case, the wiped-out sin is neither written in the account of deeds nor mentioned anywhere else. So it is said in one hadith that when a man does Taubah, the Almighty Allah makes the scribing angels forget that sin. It is forgotten even by the hands and feet of the sinner, and even by the piece of land where it was committed, so that there is nobody to give evidence for that sin on the Day of Judgement, when the hands, feet, and other parts of the body of the person himself will stand witness for his good or bad deeds, as will be explained in Hadith No. 18 of Chapter 2 part 3.

The subject matter of the above mentioned hadith is supported by many other ahadith. There are many ahadith to the effect that Taubah from a sin washes it away, as if one had never committed it. Taubah means to repent and feel ashamed of the sin that has been committed, and make a firm resolution not to repeat it.

Rasulullah (Sallallaho alaihe wasallam) according to one hadith has said: "Do worship Allah only, and do not ascribe any partner to Him; be sincere in all your actions as if you are standing before Almighty Allah; consider yourself among the dead; remember Allah near every stone and

every tree, so that there are many witnesses in your favour on the Day of Judgement; and if you happen to commit a sin, do some virtue immediately in atonement thereof, so that if the sin is committed in secret the virtue should also be done in secret, and if the sin is committed openly the virtue should also be done openly."

Hadith No 34

(٣٤) عَنْ تَمِيْمِ الدَّارِىْ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللهُ وَاحِدًا اَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَّلَاوَلَدًا وَّلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ عَشَرَ مَرَّاتٍ كُتِبَتْ لَهُ اَرْبَعُوْنَ اَلْفَ حَسَنَةٍ اخرجه احمد قلت اخرج الحاكم شواهده بالفاظ مختلفة

Rasulullah (Sallallaho alaihe wasallam) has said: "Whosoever recites the following ten times will be rewarded with forty thousand virtues":

لَآ اِلٰهَ اِلَّا اللهُ وَاحِدًا اَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَّلَاوَلَدًا وَّلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ

Note:

Great rewards are mentioned in the books of hadith for reciting Kalimah Tayyibah a certain number of times. It is said in one hadith: "When you offer an obligatory Salaat, then recite:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

ten times, because its reward is equivalent to that of releasing a slave from bondage."

Hadith No 35

(٣٥) عَنْ عَبْدِ اللهِ بْنِ اَبِىْ اَوْفٰى رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَاشَرِيْكَ لَهُ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ كَتَبَ اللهُ لَهُ اَلْفَىْ اَلْفِ حَسَنَةٍ

رواه الطبراني كذا في الترغيب وفي مجمع الزوائد فيه فائد أبو الورقا متروك

It is said in another hadith: "Whoever recites:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ

two million virtues will be written to his credit.

Note:

How great is the kindness and benevolence of Almighty Allah, that He bestows thousands and millions of virtues for the mere recitation of this Kalimah, which action does not involve hard labour or much time; but, unfortunately we are negligent and remain so much absorbed in our wordly pursuits that we never care to take advantage of these bounties. Almighty Allah grants at least ten times reward for every virtue, provided it is done with Ikhlaas, and then this reward multiplies further according to the degree of sincerity. Rasulullah (Sallallaho alaihe wasallam) has said: "When a person embraced Islam, all his previous sins are forgiven, and then every virtue is rewarded ten to seven hundred times, and even more than that as Almighty Allah may please, but a sin is indicated as a single deed and if it is forgiven by Allah it is not even mentioned in the account of deeds." According to another hadith, a virtue is noted in the account of a person as soon as he intends to do it, but when it is actually done its reward is increased from ten to seven hundred times, and even more, as Allah may please. There are many ahadith to this effect, that Allah's bounty knows no limits, provided a person tries to deserve it. The pious people keep this thing in view, and so they are not misled by any amount of worldly wealth.

اَللّٰهُمَّ اجْعَلْنِيْ مِنْهُمْ

(O Allah! make me one of them).

Rasulullah (Sallallaho alaihe wasallam) had said: "There are six kinds of deeds and four categories of people. Of the deeds, the first two kinds lead to definite results, two carry equivalent rewards while the reward is ten times for the fifth and seven hundred times for the remaining one. Of the first two kinds of deed, one is certain to lead to Paradise a person who is free from Shirk at the time of his death, and the other is certain to lead to Hell a person who

is committed to Shirk at the time of his death; of the two kinds of deeds which bring equivalent rewards, one is to make firm intention for a virtuous deed (before its actual performance), and the other is to commit a sin which is also recorded as one only. The fifth is to do a noble deed, the reward for which is ten times, while the sixth is to spend wealth in the path of Allah, in which case the reward is enhanced seven hundred times.

Of the four categories of people, the first is of those who enjoy prosperity in this world but will face adversity in the Hereafter, the second is of those who face adversity in this world but will enjoy prosperity in the Hereafter; the people in the third category face adversity in both the worlds i.e. they are poor in this life and will be punished in the Hereafter, and the fourth category includes those who are well off in both the worlds.

A person came to Hadhrat Abu Hurairah (Radhiyallaho anho) and asked him if he had narrated that Almighty Allah multiplies the reward of some virtues one million times. He swore in confirmation that he had heard it exactly like that. According to another version, he had heard it from Rasulullah (Sallallaho alaihe wasallam) that the reward of some virtues is two million times. Almighty Allah says in the Holy Qur'an (يُضَاعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا) that He multiplies the virtues and grants from His treasure great rewards. Who can imagine the extent of the reward which has been described as great by Almighty Lord?

According to Imam Ghazali, (Rahmatullah alaih) the great reward will be possible only if we recite these words with full concentration on their meanings, because important attributes of Almighty Allah are described therein.

Hadith No 36

(٣٦) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ مَا مِنْكُمْ مِّنْ اَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ اَوْ فَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اِلَّا فُتِحَتْ لَهُ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ اَيِّهَا شَآءَ

رواه مسلم وابو داود وابن ماجه وقالا فَيُحْسِنُ الْوُضُوْءَ زاد أبو داود ثم يرفع طرفه إلى السماء ثم يقول فذكره ورواه الترمذي كأبي داود وزاد

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

الحديث وتكلم فيه كذا في الترغيب زاد السيوطى في الدر ابن أبي شيبة والدارمي

Rasulullah (Sallallaho alaihe wasallam) said, "When a person performs wudhu (ablution) properly (i.e. observing all its essentials as well as details) and then recites:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(I bear witness that there is none worthy of worship except Allah, the One who has no partner, and also that Muhammad is His slave and prophet), all the eight gates of Paradise are thrown open for him, so that he may enter as he likes, through anyone of them.

One gate is enough for entering into Paradise, but opening of all the eight gates is a mark of special welcome and extreme favour. According to another hadith, a person who did not indulge in Shirk before his death, and never committed any unlawful murder, is allowed to enter paradise as he may like through any one of its gates.

Hadith No. 37

(٣٧) عَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ ﷺ قَالَ لَيْسَ مِنْ عَبْدٍ يَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مِائَةَ مَرَّةٍ اِلَّا بَعَثَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَوَجْهُهٗ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَلَمْ يُرْفَعْ لِاَحَدٍ يَوْمَئِذٍ عَمَلٌ اَفْضَلَ مِنْ عَمَلِهٖ اِلَّا مَنْ قَالَ مِثْلَ قَوْلِهٖ اَوْزَادَ

رواه الطبراني وفيه عبدالوهاب بن ضحاك متروك كذا في مجمع الزوائد قلت هو من رواة ابن ماجه ولا شك أنهم ضعفوه جداً إلا أن معناه مؤيد بروايات منها ماتقدم من روايات يحيى بن طلحة ولا شك أنه أفضل الذكر وله شاهد من حديد أم هانى الآتى

A person who recites (لَآاِلٰهَ اِلَّا اللّٰهُ) one hundred times a day, will on the Day of Resurrection, be raised with his face shining like the full moon, and none can surpass him in excellence on that day except one who recites this Kalimah more than he.

Many ahaadith and ayaat confirm that (لَآاِلٰهَ اِلَّا اللّٰهُ) is a light for the heart as well as for the face. It has been observed

that the pious people who are used to reciting this Kalimah excessively have a sort of brightness over their faces, even during their earthly life.

Hadith No. 38

(٣٨) عَنْ اِبْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ اِفْتَحُوْا عَلٰى صِبْيَانِكُمْ اَوَّلَ كَلِمَةٍ بِلَآ اِلٰهَ اِلَّا اللّٰهُ وَلَقِّنُوْهُمْ عِنْدَ الْمَوْتِ لَآ اِلٰهَ اِلَّا اللّٰهُ فَاِنَّهٗ مَنْ كَانَ اَوَّلُ كَلَامِهٖ لَآ اِلٰهَ اِلَّا اللّٰهُ ثُمَّ عَاشَ اَلْفَ سَنَةٍ لَمْ يُسْئَلْ عَنْ ذَنْبٍ وَّاحِدٍ

موضوع ابن محموية وأبوه مجهولان وقد ضعف البخاري إبراهيم بن مهاجر حكاه السيوطي عن ابن الجوزي ثم تعقبه بقوله الحديث في المستدرك أخرجه البيهقي في الشعب عن الحاكم وقال متن غريب لم نكتبه إلا بهذا الاسناد وأورده الحافظ بن حجر في أمالية ولم يقدح فيه بشيء إلا أنه قال إبراهيم فيه لين وقد أخرج له مسلم في المتابعات كذافي اللآلى وذكره السيوطى في شرح الصدور ولم يقدح فيه بشيء قلت وقد ورد في التلقين أحاديث كثيرة ذكرها الحافظ في التلخيص وقال في جملة من رواها عن عروة بن مسعود الثقفى رواه العقيلي باسناد ضعيف ثم قال روى في الباب أحاديث صحاح عن غير واحد من الصحابة ورواه ابن أبي الدنيا في كتاب المحتضرين من طريق عروة بن مسعود عن أبيه عن حذيفة بلفظ لقّنوا موتاكم لا إله إلا الله فإنها تَهْدِمِ ماقبلها من الخطايا وروى فيه أيضا عن عمر وعثمان وابن مسعود وأنس وغيرهم اهـ وفي الجامع الصغير لقّنوا موتاكم لا إله إلا الله رواه أحمد ومسلم والأربعة عن أبي سعيد ومسلم وابن ماجه عن أبي هريرة والنسائى عن عائشة ورقم له بالصحة وفي الحصن إذا أفصح الولد فليعلّمه لااله الا الله وفي الحرز رواه ابن السنى عن عمرو بن العاص اهـ قلت ولفظه في عمل اليوم والليلة عن عمرو بن شعيب وجدت في كتاب جدي الذي حدَّثه عن رسول الله ﷺ قال إذا أفصح أولادكم فعلموهم لا اله الا الله لاتبالوا متى ماتوا وإذا اثغروا فمروهم بالصلاة وفي الجامع الصغير برواية أحمد وأبي داود والحاكم عن معاذ من كان آخر كلامه لا إله إلا الله دخل الجنة ورقم له بالصحة وفي مجمع الزوائد عن علي رفعه من كان آخر كلامه لا اله الا الله لم يدخل النار وفي غير رواية مرفوعة من لقن عند الموت لا اله الا الله دخل الجنة

Rasulullah (Sallallaho alaihe wasallam) says, "Teach the Kalimah (لَآاِلٰهَ اِلَّا اللّٰهُ) to a child when he starts speaking and persuade a dying person to recite (لَآاِلٰهَ اِلَّا اللّٰهُ). He who has had his beginning with (لَآاِلٰهَ اِلَّا اللّٰهُ) and has his end with (لَآاِلٰهَ اِلَّا اللّٰهُ), he would not be required to account for any of his sins, even though he lives for thousand years, (i.e. either he would commit no sin, or if he happened to commit any sin, it would be written off by virtue of Taubah or through the sheer mercy of Almighty Allah).

Note:

The best way to persuade a dying man to recite the Kalimah is that those sitting near him should recite it, so that on hearing it he may also do the same. He should not be compelled to do it, because he is dying in agony. That a dying person should be persuaded to recite the Kalimah has been stressed in many ahaadith. In several ahaadith, Rasulullah (Sallallaho alaihe wasallam) is reported to have said, "The sins of a person who is blessed to recite the Kalimah at the time of death are washed off just as a building is washed away by flood water." According to other ahaadith, one who recites this blessed Kalimah before his death gets all his past sins forgiven. It is said in one hadith that a hypocrite is never able to recite it (at the time of his death). It is said in another hadith that we should give (لآإله إلّا الله) as provision to our deceased ones. According to a hadith, one who brings up a child till he is able to recite (لآإله إلّا الله) will not be required to render any account. In one hadith it is said, "When a person who has been steadfast in offering salaat is about to die, an Angel comes to him, drives away the Satan and persuades him to recite the Kalimah (لآ إله إلّا الله مُحَمَّدٌ رَسُوْلُ الله).

It is however often observed that this sort of persuasion proves useful only in case of those who are accustomed to the recitation of the Kalimah during their lifetime. A story is related about a person who used to trade in straw. When he was about to die, people tried to persuade him to recite the Kalimah, but he only cried out, "The price of this bundle is so much and of that is so much." Many such incidents, which had been actually observed, have been described in the book, "Nuzhatul Basaateen".

Sometimes, involvement in a sin prevents a dying person from reciting the Kalimah. The Ulama say that opium has seventy disadvantages, one of which is that the opium-user cannot recollect the Kalimah at the time of his death. On the contrary, brushing one's teeth (with miswaak) carries seventy benefits, one of which is that to recite Kalimah at the time of his death. It is related about one man that, when he was persuaded before his death to recite the Kalimah, he expressed his inability to recite, because he said, he used to cheat through underweighing. There is a story of another person who, when persuaded to recite the Kalimah, said, "I cannot say it, because I was tempted to cast sinful looks on a woman who had come to purchase

a towel from my shop." Many such stories are related in the book, 'Tazkirah Qurtabyah'. In view of the foregoing, it is essential for a man to ask and seek Allah's help, forgiveness of his sins, and to recite the Kalimah at the time of one's death.

Hadith No. 39

(٣٩) عَنْ أُمِّ هَانِيءٍ رَضِىَ اللهُ عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ ﷺ لَآ اِلٰهَ اِلَّا اللهُ لَايَسْبِقُهَا عَمَلٌ وَلَاتَتْرُكُ ذَنْبًا رواه ابن ماجه كذا في منتخب كنزالعمال قلت وأخرجه الحاكم في حديث طويل وصححه ولفظه قَوْلُ لَآاِلٰهَ اِلَّا اللهُ لَايَتْرُكُ ذَنْبًا وَلَايُشْبِهُهَا عَمَلٌ اهـ وتعقب عليه الذهبى بأن زكريا ضعيف وسقط بين محمد وأم هانىء وذكره في الجامع برواية ابن ماجه ورقم له بالضعف

The Holy Prophet (Sallallaho alaihe wasallam) has said, "No deed can excel recitation of (لآإله إلّا الله) and this Kalimah does not let any sin remain unwashed."

Note:

That no deed can excel professing this Kalimah is quite apparent, because without belief in this Kalimah no action carries any reward. It is the pre-requisite for the acceptance of Salaat, Fasting, Hajj and Zakaat, because unless there is Imaan, no action is acceptable. Recitation of Kalimah Tayyibah, which amounts to profession of faith, is not dependent on anything else. If a person has only Imaan and no other virtue in his account, sooner or later he is bound (through the grace of Allah) to get admission into Paradise. On the other hand, if a person does not possess Imaan, then no amount of good deeds will be sufficient for his salvation.

The second part of the above-mentioned hadith is that the Kalimah does not let any sin remain unwashed. It is unanimously agreed that if a person embraces Islam in his old age, and immediately after recitation of the Kalimah he happens to meet his death, then all his sins which he had committed as a disbeliever before his declaration of Imaan are remitted. If, however recitation of the Kalimah in an earlier stage is implied, then the hadith means that the Kalimah purifies and polishes the heart, and its excessive recitation will cleanse the heart, to such an extent that he must do Taubah, which will result in the forgiveness of his

sins. According to one hadith, if a person is particular to recite لآاِلٰهَ اِلَّا اللهُ before going to sleep and after getting up, even his wordly affairs will lead to the betterment of his life in the Hereafter, and he will be guarded against misfortune and trouble.

Hadith No. 40

(٤٠) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً فَاَفْضَلُهَا قَوْلُ لَآاِلٰهَ اِلَّا اللهُ وَاَدْنَاهَا اِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ رواه الستة وغيرهم بألفاظ مختلفة واختلاف يسير في العدد وغيره ، وهذا أخر ماأردت إيراده في هذا الفصل رعاية لعدد الأربعين والله الموفق لما يحب ويرضٰى

Rasulullah (Sallallaho alaihe wasallam) has said, "Imaan has more than seventy (According to some, seventy seven) branches, of which the most important is the recitation of لآاِلٰهَ اِلَّا اللهُ, and the least one is to remove some obstacle (stone, wood, thorn, etc) from the way; and modesty also is a special requisite of Imaan."

Note:

Modesty has been specially mentioned, because it serves as a safeguard against many sins like adultery, theft, dirty talk, nakedness, abusive language, etc. Similarly, the fear of bad reputation leads to virtuous acts: In fact, fear of getting a bad name in this as well as in the next life actuates a man towards all good deeds, including of course Salaat, Hajj, Zakaat, etc, and obedience in all respects to Almighty Allah. Thus, there is the well-known proverb, "Be shameless and do whatever you like." There is also one hadith to this effect

اِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَاشِئْتَ

"If you do not feel ashamed, you will do whatever you like." The fact is that we abstain from misdeeds for fear of disgrace and shame. A sense of modesty and shame makes one think, "If I do not offer salaat, I will face disgrace in the Hereafter." But if one has lost all sense of shame, he will say "What does it matter if others call me low?"

According to the above-mentioned hadith, there are more than seventy branches of Imaan. In many ahadith, this number is given as seventy-seven. Scholars have written detailed commentaries on these seventy seven branches. Imam Abu Haatim bin Hibbaan (Rahmatullah alaih) wrote, "I contemplated on the meaning of this hadith for a long time. When I counted the forms of prayers, the number far exceeded seventy-seven. If I counted the things which are specially mentioned in the ahaadith as branches of Imaan, their number was less. The things counted as part of Imaan in the Holy Qur'an would also total less than this. I, however, found that the total of such things mentioned in both the Qur'an as well as the hadith, agreed with this number. I therefore concluded that the above-mentioned hadith implied all these things."

Qaadhi Iyaadh (Rahmatullah alaih) writes, some people have made special efforts to give details of these branches of Imaan by means of Ijtihaad, but failure to know all these details does not mean any defect in one's Imaan, as its basic principles (with their details) are so well known. Khattaabi (Rahmatullah alaih) says that full details of the exact number is known only to Allah and His Apostle, but they are there in the Islamic Code (Shariat), and therefore it does not matter if their details are not known.

Imaam Nawawi (Rahmatullah alaih) has written that the Prophet (Sallallaho alaihe wasallam) has said that Kalimah Tauheed i.e. (لآاِلٰهَ اِلَّا اللهُ) is the most important branch of Imaan. This proves that it is the highest thing in Imaan, and that no other branch of Imaan is superior to it. Thus, belief in Tauheed is the most important essential of Imaan and is incumbent on every believer. The least thing (in the order of merit) is the removal of anything that is likely to cause obstruction or inconvenience to any Muslim. The degree of importance of all the remaining essentials of Imaan lies in betweeen the two; it is enough to believe in them in a general way just as it is necessary to believe in the angels in a general way without knowing their names and details. Some Mohaddiths have however written books about their details. Abu Abdullah Haleemi (Rahmatullah alaih) wrote a book, Fawaaidul Minhaaj on this topic, Imam Bayhaqi (Rahmatullah alaih) and Shaikh Abdul Jaleel (Rahmatullah alaih) wrote books which they called Shu-abul Imaan. Ishaaq Qurtubi (Rahmatullah alaih) wrote

Kitab'un Nasaa-'ih and Imam Abu Haatim wrote "Wasful Imaa' wa Shu-abihi."

The commentators of Bukhari, the most famous collection of ahaadith, have summarised the contents of these books at one place. The gist of this summary is that complete Imaan in reality consists of three components: firstly, confirmation by heart of all the essentials of Imaan, secondly, confirmation by word of mouth; and thirdly, confirmation by our physical actions. Thus, the branches of Imaan are divided into three categories, the first of which concern the intention, belief and action of the heart, the second concern the use of the tongue, and the third concern all the remaining parts of the body. All the things of Imaan are included in these three categories. The first category includes thirty articles of faith, as follows:

1. To believe in Allah–In His Being and His Attributes, and that He is One, has no partner, and that there is no one like Him.
2. To believe that all things except Him, were created afterwards by Him, and that only He has been there forever.
3. To believe in the Angels.
4. To believe in the revealed Books.
5. To believe in the Apostles of Allah.
6. To believe in Destiny, i.e. whether good or bad, it is ordained by Allah.
7. To believe in the life after death, including interrogation in the grave, punishment in the grave, resurrection, the Day of Judgement, rendering account of ones deeds, and passing over the Bridge of Siraat.
8. To believe in the existence of Paradise, and that (by the grace of Almighty Allah) the Believers will live in it forever.
9. To believe in the existence of Hell, with its severest punishments, and that it will last for ever.
10. To love Almighty Allah.
11. To love or hate other people for the pleasure of Allah (i.e. to love the pious and hate the disobedient ones). It includes, of course, loving the Sahabas, specially Muhajirs, Ansars, and descendants of Rasulullah (Sallallaho alaihe wasallam).

12. To love Rasulullah (Sallallaho alaihe wasallam), which include cherishing the highest esteem for him, offering Durood on him, and following the Sunnah i.e. his way of life.
13. To practise Ikhlaas, which includes avoiding show and hypocrisy.
14. To make Taubah i.e. to repent over one's sins from the core of the heart, and to be determined not to repeat them.
15. To fear Almighty Allah.
16. To hope and pray for the mercy of Allah.
17. Not to despair of Almighty Allah's mercy.
18. To remain thankful to Allah.
19. To be faithful in one's promise.
20. To exercise patience.
21. To show humility, which includes respect for the elders.
22. To show kindness and pity, which includes kindness to children.
23. To be resigned to one's fate.
24. To practise tawakkul i.e. to depend on Almighty Allah.
25. To refrain from self-praise and self-aggrandisement. This includes self reformation also.
26. Not to harbour rancour and jealousy against others.
27. To cultivate modesty.
28. To restrain one's rage.
29. Not to deceive, cheat or suspect others.
30. To expel from one's heart the love of the worldly things, including that for wealth and status.

According to Allamah Ainee, (Rahmatullah alaih) this list covers all the functions of the heart. If anything is found apparently missing, a little thought will show that it is covered by one item or the other of this list.

The second category includes the functions of the

tongue, and there are seven essentials in this respect, as follows:—

1. Recitation of Kalimah Tayyibah.
2. Recitation of the Holy Qur'an.
3. Acquisition of Ilm (religious knowledge).
4. Propagation of religious knowledge to others.
5. Duaa, i.e. supplication.
6. Zikr of Allah, including Istighfaar.
7. To abstain from loose and useless talk.

The third category includes bodily actions. In this respect, there are forty essentials which are divided into three parts. The first part which includes actions that relate to the self or person of an individual. These are sixteen, as follows:—

1. Observing cleanliness of body, clothes and place. The cleanliness of body includes wudhu and obligatory bath, purification from menstruation and post-birth blood.
2. Offering salaat, including fardh, nafl and qadhaa salaat. This would mean offering and fulfilling its pre-requisites.
3. Giving sadaqah (charity), which includes zakaat, Sadaqatul-Fitr, voluntary alms, feeding people, entertaining guests, and liberating slaves.
4. Fasting, obligatory as well non-obligatory.
5. Performing Hajj, obligatory or non-obligatory. It includes making Umrah and Tawaaf.
6. I'tikaaf (remaining in a mosque in full devotion), which includes search for Lailatul Qadr.
7. Leaving one's home for the defence of the Deen. This includes Hijrat (migration for the sake of Allah).
8. Fulfilling one's offerings.
9. Steadfastness in one's oaths.
10. Payment of atonement money, if due.

11. Covering the essential parts of the body, as required by Islam, during salaat and outside salaat.
12. Offering of sacrifice and taking care of animals to be offered.
13. Making arrangements for the funeral.
14. Payment of debt.
15. Rectitude in dealings, and abstaining from usury.
16. Giving correct evidence, and not concealing the truth.

The second part, which includes action involving treatment with one's relatives and others, has six essentials:—

1. Getting married as a safeguard against adultery.
2. To discharge obligation towards one's family members, servants and subordinates.
3. Good treatment towards one's parents, and being kind and obedient to them.
4. Bringing up one's children in a proper way.
5. Remaining on good terms with one's relatives.
6. Obeying one's elders, and following their advice.

The third part includes eighteen essentials, which relates to our social obligations to society in general:—

1. To rule one's domain with justice.
2. To support the right party.
3. To obey the rulers, provided their orders are not against religion.
4. To work for the betterment of mutual relations, including punishing the wrong-doers and making Jihaad against the rebels.
5. To help others in their noble deeds.
6. To enjoin the good and forbid the evil; it includes work and speech for propagation of religion.
7. To carry out the punishments enjoined by religion (for specific offences).
8. To take part in Jihaad i.e. to fight in the path of Allah. It includes guarding the defence lines.

9. To pay off our dues and return amaanats; this includes payment of Khums (payment of tax equal to one fifth of the booty).
10. To lend (to the needy) and to pay back the debt.
11. To discharge our obligations to our neighbours, and to be kind and helpful to them.
12. To be fair in one's business dealings; it includes savings and earnings in a lawful manner.
13. To be careful in expenditure; one should guard against extravagence as well as miserliness.
14. To make salaam and respond to the salaam.
15. To say يرحمك الله (May Allah have mercy on you) when somebody happens to sneeze.
16. Not to be the cause of trouble and loss to others.
17. To avoid idle and useless pursuits.
18. To clear troublesome obstructions from the way.

The seventy-seven branches of Imaan have been counted above. Some of these can be merged together, as for example earning and spending can be put together, under fair dealings. Careful consideration can enable one to cut down the total to seventy or sixty-seven, the numbers given in some ahaadith.

The above list has been prepared mainly from the commentary of Allamah Ainee (Rahmatullah alaih) on Bukhari Shareef, wherein these things are mentioned in their order of merit. Selection has been made also from other books, i.e. Fathul-Baari of Ibn Hajar and Mirqaat of Allamah Qari.

Scholars have written that the implied essentia., of Imaan are as given above. One should ponder over these, and be thankful to Almighty Allah for the good qualities acquired already, because all goodness is possible only through His grace and mercy. In case of deficiency in respect of any quality, one should strive for it and keep on praying that Almighty Allah may grace him with His blessings.

وَمَا تَوْفِيْقِىْ اِلَّا بِاللهِ

CHAPTER III

(The Third Kalimah)

The virtues of the third Kalimah, i.e. (سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ) which, according to some narrations is also followed by (لاحَوْلَ وَلاقُوَّةَ اِلَّا بِاللهِ), are described in this chapter. These words are also known as Tasbihaati-Fatimah, because the Prophet (Sallallaho alaihe wasallam) had advised his most beloved daughter, Hadhrat Fatimah (Radhiyallaho anha) to recite these regularly, as will be described later on. As there are many verses of the Holy Qur'an and several ahadith in respect of this Kalimah, this chapter is divided into two parts. The first part contains the Qur'anic verses, and the second part the sayings of the Prophet (Sallallaho alaihe wasallam).

PART I

This part includes the verses of the Holy Book that relate to the Kalimah

(سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ)

As a rule, the greater the importance of the subject matter, the stress on the method of describing it, make it thoroughly understood. That is why the meanings and significances of these words have been explained in various ways in the Holy Qur'an.

The first of these phrases is (سُبْحَانَ اللهِ). It means that Almighty Allah is free from all defects and shortcomings, and it is a declaration of firm belief in His being so. Almighty Allah has ordered its recitation, and has also informed us that the angels and all other creation remain busy in reciting it. Such is also the case with the other words of this Kalimah, in that their significance and importance is stressed in so many ways in the Holy Qur'an.

(١) وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ (بقرة ع ٤)

1. (At the time of creation of man, the angels had said,) "We hymn Thy Praise, glorify and revere Thee."

(٢) قَالُوْا سُبْحَانَكَ لَاعِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ (بقرة ع٤)

2. (When the angels were put to a test vis-a-vis the first man, they submitted,) "Glory be to Thee. We have no knowledge save that which Thou hast taught us; Thou art the Knower and the Wise."

(٣) وَاذْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ (آل عمران ع٤)

3. Remember Thy Lord exceedingly, and praise (Him) in the early hours of night and morning.

(٤) رَبَّنَا مَاخَلَقْتَ هٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (أيضا ع٢٠)

4. (Wise men are those who remain busy in the zikr of Allah, and ponder over the wonders of Nature and say,) "O, Lord! Thou created this not in vain, Glory be to Thee; preserve us from the doom of fire."

(٥) سُبْحٰنَهٗ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ (نساء ع٢٣)

5. Far removed it is from His Transcendant Majesty that He should have a son.

(٦) قَالَ سُبْحَانَكَ مَايَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَالَيْسَ لِيْ بِحَقٍّ (مائدة – ع١٦)

6. (On the day of judgement when Allah would enquire from Hadhrat Eesaa (Alayhis salaam) whether he had preached to his followers the faith in Trinity, he would say,) "Allah Be glorified; it was not for me to utter that which I had no right."

(٧) سُبْحَانَهٗ وَتَعَالٰى عَمَّا يَصِفُوْنَ (انعام ع١٢)

7. Glorified be He and exalted high above (all) they (Unbelievers) ascribe unto Him.

(٨) فَلَمَّآ اَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ (اعراف ع١٧)

8. (When on the mountain of Toor, Hadhrat Moosa, (Alayhis salaam) could not withstand even a glimpse of Allah's glory and became senseless), and when he woke up he said, "Glory unto Thee; I turn unto Thee repentant, and I am the first of true believers.

(٩) اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَايَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ (اعراف ع٢٤)

9. Lo! those who are with thy Lord (i.e. angels) are not too proud to do Him service, but they praise Him and adore Him alone.

The Sufis have written that the mention of the negation of pride before anything else implies that to be free from pride is a pre-requisite for constancy in prayers, and that pride makes one neglectful in prayers.

(١٠) سُبْحَانَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (توبة ع٥)

10. Be He glorified above all that they (unbelievers) ascribe as partners (unto Him).

(١١) دَعْوَاهُمْ فِيْهَا سُبْحَانَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (يونس ع١)

11. Their (i.e. of dwellers of Paradise) prayers therein will be "Glory be to Thee, Allah", and their greetings therein (among themselves) will be "Peace," and the conclusion of their prayer wil be "Praise be to Allah, Lord of the worlds."

(١٢) سُبْحَانَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (يونس ع٣)

12. Praised be He and exalted above all that ye (non-believers) associate with Him.

(١٣) قَالُوْا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ هُوَ الْغَنِيُّ (يونس ع٧)

13. They say, Allah had taken (unto Him) a son. Glorified be He; He hath no needs.

(١٤) وَسُبْحَانَ اللهِ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ (يوسف ١٢ع)

14. Glory be to Allah, and I am not of the idolators.

(١٥) وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهِ

15. And the thunder (angel) hymneth His praise, and (so do) the other angels for awe of Him. It is stated by the scholars that if anybody on hearing the thunder recites

سُبْحَانَ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلٰئِكَةُ مِنْ خِيْفَتِهِ

he will be immune from the ill consequences of lightening. It is narrated in one hadith, "Make zikr of Allah when you hear the thunder of lightening, because it cannot harm one who is doing zikr." It is narrated in another hadith, "At the time of thunder say (تسبيح) (Subhanallah) and not (تكبير) (Allaho-Akbar).

(١٦) وَلَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِيْنَ ، وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ (حجر ع٦)

16. Well know We that thy bosom is at times oppressed by what they say. But hymn the praise of thy Lord, and be of those who make prostration (unto Him). And serve thy Lord until the inevitable (i.e. death) cometh unto thee.

(١٧) سُبْحَانَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (نحل ع١)

17. High be He exalted above all that they associate with Him.

(١٨) وَيَجْعَلُوْنَ لِلّٰهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَّا يَشْتَهُوْنَ (نحل ع٧)

18. And they assign unto Allah daughters—be He glorified, and unto themselves (they assign) what they desire.

(١٩) سُبْحٰنَ الَّذِىْ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصٰى (بنی إسرائیل ع١)

19. Glorified be He who carried His servant by night from the inviolable place of worship, musjid of Kaaba, to the musjid Al-Aqsa (in Jerusalem).

(٢٠) سُبْحَانَهُ وَتَعَالٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا (بنی إسرائیل ع٥)

20. Glorified is He and exhalted high above what they say.

(٢١) تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ (أيضا)

21. The seven heavens and earths, and all that is therein, Praise Him.

(٢٢) وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ (أيضا)

22. And there is not a thing but hymenth His praise, but ye understand not their praise.

(٢٣) قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا (أيضا ع١٠)

23. (In reply to the absurd demands of others) say, "My Lord is glorified, and I am naught save a mortal messenger."

(٢٤) وَيَقُوْلُوْنَ سُبْحَانَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا (أيضا ع١٢)

24. (When the Qur'an is recited before those scholars, they go down in prostration) and they say, "Glory to our Lord, verily the promise of our Lord must be fulfilled."

(٢٥) فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا (مريم ع١)

25. Then the (Prophet Zakariyya) (Alayhis salaam) came forth unto his people from the sanctuary, and signified to them, "Glorify your Lord at break of day and fall of night."

(٢٦) مَاكَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ سُبْحٰنَهٗ (مريم ع٢)

26. It befitteth not Allah that He should take unto Himself a son; glory be to Him.

(٢٧) وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ وَمِنْ آنَآءِ اللَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى (طه ع٨)

27. Therefore (O, Muhammad Sallallaho alaihe wasallam, bear with what they say) and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find joy (because of reward you could expect).

(٢٨) يُسَبِّحُوْنَ اللَّيْلَ وَالنَّهَارَ لَايَفْتُرُوْنَ (انبياء ع٢)

28. They (The pious people) celebrate His (Allah's) praise night and day; they feel not tired.

(٢٩) فَسُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ (أيضا)

29. Glorified be Allah, the Lord of the Arsh (throne), from all that they ascribe (Unto Him).

(٣٠) وَقَالُوْا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحَانَهٗ (أيضا)

30. And they (mushrikeen) say, the Beneficent hath taken unto Himself a son! Be He glorified.

(٣١) وَسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ (انبياء ع٦)

31. And He subjugated the hills and the birds to Dawood; they hymn (His) praise along with Dawood.

(٣٢) لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ (انبياء ع٦)

32. (Younus Alayhis salaam cried in the darkness) There is no Allah save Thee, be Thou glorified. Lo! I have been a wrongdoer.

(٣٣) سُبْحَانَ اللّٰهِ عَمَّا يَصِفُوْنَ (مؤمنون ع٢)

33. Glorified be Allah above all that they allege.

(٣٤) سُبْحَانَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ (نور ع٢)

34. Glory to thee (all that they falsely allege against Hadhrat Aa-ishah, (Radhiyallaho anho) it is manifest untruth.

(٣٥) يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ، رِجَالٌ لَّاتُلْهِيْهِمْ تِجَارَةٌ وَّلَابَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ (نور ع٥)

35. Therein do offer praise to Him, at morning and evening, men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their dues; men who fear the day (i.e. Dooms-day) when the hearts and eyeballs will be upturned.

(٣٦) اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَتَسْبِيْحَهٗ وَاللّٰهُ عَلِيْمٌ بِمَا يَفْعَلُوْنَ (نور ع٦)

36. Hast thou not seen that Allah, He it is Whom all those in the Heavens and the Earth praise, and the birds in their flight. Each one knoweth verily its own (mode of) worship and praise: and Allah is aware of what they do.

(٣٧) قَالُوْا سُبْحَانَكَ مَاكَانَ يَنْبَغِيْ لَنَا اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَاءَ وَلٰكِنْ مَّتَّعْتَهُمْ وَآبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ وَكَانُوْا قَوْمًا بُوْرًا (فرقان ع٢)

37. (On the Day of Judgement when Allah will haul up the non-believers and those whom they worshipped, and enquire from the latter whether they had misled the former) they will say, "Be Thou glorified. It was not for us to choose any protectors besides Thee; but Thou did give them and their fathers ease, till they forgot the warning and became lost folk."

(۳۸) وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَايَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا (فرقان ع ۱)

38. And trust thou in the Living One, Who dieth not, and hymn His praise. He is sufficient as Knower of His bondsman's sins.

(۳۹) وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِيْنَ (نمل ع ۱)

39. Glorified be Allah, the Lord of the worlds.

(۴۰) سُبْحٰنَ اللهِ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (قصص – ع ۷)

40. Glorified be Allah and exalted above all that they associated with Him.

(۴۱) فَسُبْحَانَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ (روم – ع ۲)

41. So, glory be to Allah when ye enter the night and when ye enter the morning. Unto Him be praise in heavens and Earth, and at the Sun's decline and at noonday.

(۴۲) سُبْحَانَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (روم – ع ۴)

42. Praised and exalted be He above what they associate (with Him).

(۴۳) اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهٖ خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَايَسْتَكْبِرُوْنَ (سجدة – ع ۲)

43. Only those believe in Our revelation who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not proud and scornful.

(۴۴) يَاَيُّهَا الَّذِيْنَ آمَنُوْا اذْكُرُوْا اللهَ ذِكْرًا كَثِيْرًا وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا (احزاب – ع ۶)

44. Ye who believe! Remember Allah with much remembrance, and glorify Him early in the morning and late in the evening.

(۴۵) قَالُوْا سُبْحَانَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ (سبا ع ۳)

45. (On the Day of Judgement when the entire creation would be assembled, Allah will ask from the Angels whether you were being worshipped). They (Angels) will say, "Be Thou glorified, (and need no partner) Thou art our protector from them."

(۴۶) سُبْحَانَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا (يس ع ۳)

46. Glory be to Him Who created all the pairs of things and beings.

(۴۷) فَسُبْحَانَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَاِلَيْهِ تُرْجَعُوْنَ (يس – ع ۵)

47. Therefore, glory be to Him in Whose hand is the domination over all things. Unto Him ye will be brought back.

(۴۸) فَلَوْلَا اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ لَلَبِثَ فِيْ بَطْنِهٖ اِلٰى يَوْمِ يُبْعَثُوْنَ (صافات – ع ۵)

48. And had he not been one of those who glorify Him, he would have tarried in its (fish's) belly till the day when they are raised up.

(۴۹) سُبْحَانَ اللهِ عَمَّا يَصِفُوْنَ أيضا

49. Glorified be Allah from that which they attribute unto Him.

(۵۰) وَاِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ايضا

50. Lo! indeed we (angels) are they who hymn His praise.

(٥١) سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ أيضا

51. Glorified be Thy Lord, the Lord of Majesty, from that which they attribute (unto Him). And peace be unto those sent as prophets, and praise be to Allah, the Lord of the worlds.

(٥٢) إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ وَالطَّيْرَ مَحْشُوْرَةً كُلٌّ لَّهُ أَوَّابٌ (ص – ع ٢)

52. Lo! We subdued the hills to hymn the praises (of their Lord) with him (Prophet Dawood) (Alayhis salaam) at nightfall and sunrise. And the birds assembled, all with him, were turning unto Him (and hymn His Praises).

(٥٣) سُبْحٰنَهُ ، هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ (زمر – ع ١)

53. Be He glorified; He is Allah, the One, the Absolute.

(٥٤) سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ (زمر – ع ٧)

54. Glorified is He and exalted High above all that they ascribe as partners (unto Him).

(٥٥) وَتَرَى الْمَلٰئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (زمر – ع ٨)

55. And thou (O! Muhammad Sallallaho alaihe wasallam) seest (on the Day of Judgement), the angels thronging round the Throne, hymning the praises of their Lord. And the assembled people are judged aright. And it will be said, Praise be to Allah, the Lord of the worlds.

(٥٦) اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهِ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ (مومن – ع ٥)

56. Those (angels) who bear the Throne, and all who are round about it, hymn the praise of their Lord, and believe in Him and ask forgiveness for all those who believe, saying: our Lord, Thy comprehensive reach is over all things in mercy and knowledge; therefore forgive those who repent and follow Thy way, and ward off from them the punishment of hell.

(٥٧) وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ (مومن – ع ١)

57. And hymn the praise of thy Lord at fall of night and in the early dawn.

(٥٨) فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُوْنَ (حم سجدة – ع ٥)

58. Those (angels) who are near to Allah glorify Him by day and by night, and they never feel tired.

(٥٩) وَالْمَلٰئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْأَرْضِ (شورى – ع ١)

59. And the angels hymn the praises of their Lord and ask forgiveness for those on the Earth.

(٦٠) وَتَقُوْلُوْا سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ، وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ (زخرف – ع ١)

60. Glorified be He Who had subdued these (mounts) unto us, and we are not capable (of subduing them). And Lo! unto one Lord we shall return.

(٦١) سُبْحَانَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ (زخرف – ع ٧)

61. Glorified be the Lord of the Heavens and the Earth,

the Lord of the Throne, from what they ascribe (unto Him).

(٦٢) وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا (فتح – ع ١)

62. And glorify Him at early dawn and at the close of the day.

(٦٣) فَاصْبِرْ عَلٰى مَايَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ، وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ق ع ٣

63. Therefore (O Muhammad Sallallaho alaihe wasallam) bear with what they say, and hymn the praises of thy Lord before the rising and before the setting of the sun; and in the night time hymn His praise, and after the (prescribed) prostration (salaat).

(٦٤) سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ (طور ع ١)

64. Glorified be Allah from all that they ascribe as partners (unto Him).

(٦٥) وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ، وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاِدْبَارَ النُّجُوْمِ (ايضاً)

65. And hymn the praise of they Lord when thou uprisest. And in the night time hymn His praise, and also at the setting of the stars.

(٦٦ /٦٧) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ (واقعة – ع ٢ ع ٣)

66. Therefore (O Muhammad Sallallaho alaihe wasallam), praise the name of the Lord, the Supreme.

(٦٨) سَبَّحَ لِلّٰهِ مَافِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (حديد – ع ١)

68. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty, the Wise.

(٦٩) سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (حشر ع ١)

69. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty the Wise.

(٧٠) سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ (حشر – ع ٣)

70. Glorified be Allah from all that they ascribe as partners (unto Him).

(٧١) يُسَبِّحُ لَهٗ مَافِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (حشر – ع ٣)

71. All that is in the Heavens and the Earth glorifieth Him, and He is the Mighty, the Wise.

(٧٢) سَبَّحَ لِلّٰهِ مَافِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ (صف ع ١)

72. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty, the Wise.

(٧٣) يُسَبِّحُ لِلّٰهِ مَافِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ (جمعة – ع ١)

73. All that is in the Heavens and all that is in the Earth glorifieth Allah, the governing Lord, the Holy One, the Majesty, the Wise.

(٧٤) يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (تغابن – ع ١)

74. All that is in the Heavens and all that is in the Earth glorifieth Allah; unto Him belongeth the sovereignty and unto Him belongeth praise, and He is able to do all things.

(٧٥/ ٧٦) قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ، قَالُوْا سُبْحَانَ رَبِّنَا اِنَّا كُنَّا ظٰلِمِيْنَ (قلم ع١)

75 & 76. The best among them said: did I not say unto you: why glorify ye not (Allah)?
They said: glorified be our Lord, indeed we have been guilty.

(٧٧) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ (الحاقة – ع٢)

77. So glorify the name of thy Supreme Lord.

(٧٨) وَاذْكُرِسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ، وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا (دهر – ع٢)

78. Remember the name of thy Lord at morning and evening; and worship Him a portion of the night, and glorify Him through the long night.

(٧٩) سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى (اعلى)

79. Praise the name of thy Lord, the most High.

(٨٠) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا (نصر)

80. Then hymn the praise of thy Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy.

In the eighty verses quoted above, there is either a clear commandment of Almighty Allah for hymning his glory, or else its importance is stressed. A thing that has been repeatedly mentioned and especially stressed by the Lord of Lords in His Holy Book is doubtless most virtuous. Along with the commandment for glorification of Almighty Allah, it has been stressed in many of the above mentioned verses to hymn His praise and recite (الحمد لله). In addition to these verses, there are other ayaats as well, given below, which describe specifically the importance of hymning His praise and reciting (الحمد لله) It is most significant that the Holy Book starts with the verse (الحمد لله رب العٰلمين) which indicates the excellence of this sacred phrase.

(١) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (فاتحة)

1. Praise be to Allah, Lord of the worlds.

(٢) اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّوْرَ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ (انعام – ع١)

2. Praise be to Allah, Who hath created the Heavens and Earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.

(٣) فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (انعام – ع٥)

3. So, of the people who did wrong, the last remnant was cut off. Praise be to Allah Lord of the worlds.

(٤) وَقَالُوْا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَآ اَنْ هَدَانَا اللّٰهُ (اعراف ع٥)

4. And they say, all praise be to Allah, Who hath guided us to this: we could not have truly been led aright if Allah had not guided us.

(٥) اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْاِنْجِيْلِ (اعراف ع١٩)

5. Those who follow the messenger, the prophet who can neither read nor write, whom they will find described in the Torah and Gospel (which are) with them. (Among the qualities described in the Torah, one is that his followers will praise Allah very much).

(٦) اَلتَّائِبُوْنَ الْعَابِدُوْنَ الْحَامِدُوْنَ السَّائِحُوْنَ الرَّاكِعُوْنَ السَّاجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ وَالْحَافِظُوْنَ لِحُدُوْدِ اللّٰهِ وَبَشِّرِ الْمُؤْمِنِيْنَ (توبة – ع١٤)

6. (While talking about the qualities of those who have sold to Him their lives and wealth, Allah says:) Triumphant are those who turn repentent (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in prayers), those who enjoin the right and who forbid the wrong, and those who keep the (ordained) limits of Allah: give glad tidings to the believers.

(٧) وَآخِرُ دَعْوَانَا عَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (يونس – ع١)

7. And the conclusion of their prayer will be: Praise be to Allah, Lord of the worlds.

(٨) اَلْحَمْدُ لِلّٰهِ الَّذِىْ وَهَبَ لِىْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ (ابراهيم ع٦)

8. Praise be to Allah, Who hath given me, in my old age, Ismail and Ishaaq. (Alyhimas salaam).

(٩) اَلْحَمْدُ لِلّٰهِ ، بَلْ اَكْثَرُهُمْ لَايَعْلَمُوْنَ (نحل ع١٠)

9. Praise be to Allah: But most of them know not.

(١٠) يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا (بنى اسرائيل ع٧)

10. A day (the Resurrection day) when He will call you, and ye will obey and answer with His praise, and ye will think that ye have tarried but a little while (in the world and the grave).

(١١) وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِىٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا (ايضًا ع١٢)

11. And say: praise be to Allah, Who hath not taken unto Himself a son and Who hath no partner in the sovereignty, nor hath He (need of) any protecting friend through dependence. And magnify Him with all magnificence.

(١٢) اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا (كهف ع١)

12. Praise be to Allah, Who hath revealed the scripture unto His slave, and has not placed therein any crookedness.

(١٣) فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ (مومنون ع٢)

13. (Addressing Nooh Alayhis salaam) And say Praise be to Allah, Who hath saved us from the wrongdoing folk."

(١٤) فَقَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ (نمل ع٢)

14. (Prophets Sulaimaan and Dawood Alayhimas salaam) said, "Praise be to Allah", Who hath preferred us above many of His believing slaves.

(١٥) قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى (نمل ع٥)

15. Say (O, Muhammad!) (Sallallaho alaihe wasallam) praise be to Allah, peace be on His slaves whom He hath chosen.

(١٦) وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا (نمل ع٧)

16. And say: Praise be to Allah, Who will show His portents, so that ye shall know them.

(١٧) لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ (قصص ع٧)

17. His is all praise in the former and the latter (state of life), and His is the command and unto Him ye will be brought back.

(١٨) قُلِ الْحَمْدُ لِلّٰهِ ، بَلْ اَكْثَرُهُمْ لَايَعْقِلُوْنَ (عنكبوت ع٦)

18. Say: Praise be to Allah. But most of them have no sense.

(١٩) وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ (لقمٰن ع ٢)

19. And whosoever refuseth-Lo! Allah is absolute, worthy of all praise.

(٢٠) قُلِ الْحَمْدُ لِلّٰهِ ، بَلْ اَكْثَرُهُمْ لَايَعْلَمُوْنَ (لقمٰن ع٣)

20. Say: Praise be to Allah. But most of them know not.

(٢١) اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ (لقمٰن ع٣)

21. Lo! Allah, He is the Absolute, worthy of all praise.

(٢٢) اَلْحَمْدُ لِلّٰهِ الَّذِىْ لَهٗ مَافِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَلَهُ الْحَمْدُ فِى الْاٰخِرَةِ (سبا ع١)

22. Praise be to Allah, unto Whom belongeth whatsoever is in the Heavens and whatsoever is in the Earth. For Him is the praise in the Hereafter.

(٢٣) اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ (فاطر ع١)

23. Praise be to Allah, the Creator of Heavens and the Earth.

(٢٤) يٰۤاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ، وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ (فاطر ع٣)

24. O, Mankind! You are the needy in your relation to Allah. And Allah: He is the absolute, worthy of all praise.

(٢٥) وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْۤ اَذْهَبَ عَنَّا الْحَزَنَ ، اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ۙالَّذِىْ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ، لَايَمَسُّنَا فِيْهَا نَصَبٌ وَّلَايَمَسُّنَا فِيْهَا لُغُوْبٌ (فاطر – ع٤)

25. And they (virtuous ones) say: Praise be to Allah, Who hath put grief away from us. Lo! our Lord is forgiving, bountiful: Who, of His grace, has installed us in the mansion of eternity, where toil toucheth us not, nor can weariness affect us.

(٢٦) وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (صفّٰت ع ٥)

26. And peace be unto those sent (to warn), and praise be to Allah, Lord of the worlds.

(٢٧) اَلْحَمْدُ لِلّٰهِ ، بَلْ اَكْثَرُهُمْ لَايَعْلَمُوْنَ (زمر ع٣)

27. Praise be to Allah; but most of them know not.

(٢٨) وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ، فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ (زمر ع٨)

28. (After entry into Paradise) they would say, "Praise be to Allah, Who hath fulfilled His promise unto us, and hath made us inherit the land, sojourning in the garden where we will; so bounteous are the wages of (good) workers."

(٢٩) فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ (جاثية ع٤)

29. Then praise be to Allah, Lord of Heavens and Lord of the Earth, the Lord of the worlds.

(٣٠) وَمَانَقَمُوْا مِنْهُمْ اِلَّاۤ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ (بروج)

30. (Talking of an unbeliever ruler, who was tyrannising over the believers) And they had naught against them, save that they believed in Allah, Worthy of praise; Him unto Whom belongeth the Sovereignty of the Heavens and the Earth.

The ayaats given above describe the attributes of Allah and the virtues of reciting His praise, and contain persuasion and commandment for doing so. Those who hymn His praise have been eulogised in many of the ahadith. According to one hadith, the first to be called for admittance into Paradise will be those who used to hymn His praise under all circumstances, whether favourable or adverse. It is stated in another hadith that Almighty Allah likes recitation of His praises. As a matter of fact, it ought to be so, be-

cause He alone is worthy of real praise. Nobody else (really) deserves praise, because nobody has real control over anything, not even over his own person.

It is narrated in one hadith that the luckiest persons on the Day of Resurrection will be those who hymn Allah's praise excessively. According to one hadith, recitation of Allah's praise is in reality expression of one's gratitude to Him, and one who does not recite His praise has not expressed his thanks to Him. It is stated in one hadith that reciting Allah's praise on receipt of any bounty acts as a safeguard against its loss. Rasulullah (Sallallaho alaihe wasallam) is stated to have said, "Saying (اَلْحَمْدُ لِلّٰهِ) by anyone from my Ummat is more beneficial to him than his getting possession of the whole world."

It is narrated in one hadith that when Allah bestows a bounty on some one and thereupon that person recites His Praise, this act on his part surpasses the value of that bounty, however big it might be.

A Sahabi while sitting near Rasulullah (Sallallaho alaihe wasallam) happened to recite in a low voice

اَلْحَمْدُ لِلّٰهِ كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

The holy Prophet (Sallallaho alaihe wasallam) enquired as to who had recited that duaa. Thinking that he had done something which he should not have done at that time, the Sahabi kept quiet. Rasulullah (Sallallaho alaihe wasallam) assured that there was no harm in telling it, because it was not anything undesirable, after which the Sahabi admitted that the duaa had been uttered by him. Then Rasulullah (Sallallaho alaihe wasallam) said, "I saw thirteen angels, all of whom were trying to surpass each other in carrying this duaa to Almighty Allah."

And there is the well-known hadith, wherein it is stated that an undertaking, which may be very grand otherwise, will lack Allah's blessing unless praise of Allah is recited at the time of its commencement. Hence it is that every book is commenced with the praise of Almighty Allah.

It is narrated in one hadith that when a child dies, Almighty Allah asks the angels if they have taken out the soul of His bondman's child. On receiving the reply in the affirmative, He adds that they have taken out (so to say) a part of his heart. Almighty Allah then enquires "what did

my bondsman say on that?' They say, "He praised You and recited (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ) (We belong to Allah, and to Him we shall return). On this, Almighty Allah orders that a house for him should be built in Paradise, and that it should be named Bait-ul-Hamd (House of Praise). According to another hadith, Allah is greatly pleased with a person who says (اَلْحَمْدُ لِلّٰهِ) on eating a morsel of food or on getting a drink of water.

The third part of this Kalimah is (لَآ اِلٰهَ اِلَّا اللّٰهُ) which has been described in detail in the last chapter. The fourth part is known as Kalimah Takbeer (اَللّٰهُ اَكْبَرُ) which means acclamation of His greatness and affirmation of His grandeur and His splendour. The importance of this fourth part of the Kalimah has also been described in many of the verses given already; there are other ayaat which specifically describe the greatness and grandeur of Almighty Allah. These are as follows:—

(١) وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَاهَدٰاكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ (بقره ع ٢٣)

1. That ye should glorify Allah for having guided you, and that peradventure ye may be thankful.

(٢) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ (رعد ع٢)

2. He is the knower of the invisible and the visible the Great, the most High.

(٣) كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰاكُمْ وَبَشِّرِ الْمُحْسِنِيْنَ (حج ع٥)

3. Thus We made (the sacrificial animals) subject unto you that ye may glorify Allah, that He hath guided you. And give good tidings (O'Muhammad) (Sallallaho alaihe wasallam) to the doers of good deeds.

(٤ ، ٥) وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ (حج ع ٨ ، لقمٰن ع ٣)

4 & 5. And indeed Allah, He is the High and the Great.

(٦) حَتّٰى إِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوْا الْحَقَّ ، وَهُوَ الْعَلِيُّ الْكَبِيْرُ (سبا ع ٣)

6. (When the angels receive any commandment they get upset because of fear) Yet when fear is removed from their (angels) hearts (on descending of revelation), they say: "What was that which your Lord said?" They say: "The truth, and He is the Sublime, the Great."

(٧) فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ (مومن ع ٢)

7. So, the command belongeth only to Allah, the Sublime, the Majestic.

(٨) وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (جاثيه ع ٤)

8. And unto Him (alone belongeth Majesty in the Heavens and the Earth, and He is the Mighty, the Wise.

(٩) هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ، اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ (حشر ع ٣)

9. He is Allah, other than Whom there is no God, the Sovereign Lord, the Holy One, Bestower of peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb.

The ayaats given above describe the greatness and grandeur of Almighty Allah, and contain commandment and persuasion for recounting it. In many of ahadith too commandment and persuasion for reciting Allah's Greatness has been stressed. It is stated in one hadith, "When you see that fire has broken out somewhere, hymn (اللّٰهُ اَكْبَرُ) excessively, which will put out the fire." Another hadith also states that recitation of (اللّٰهُ اَكْبَرُ) puts out the fire. It is said in one hadith that when a person says (اللّٰهُ اَكْبَرُ) its Noor (Light) covers everything between the Earth and the sky. According to one hadith, Rasulullah (Sallallaho alaihe wasallam) has said, "Hadhrat Jibraa-eel (Alayhis salaam) conveyed to me the order for reciting the Greatness of Allah."

In addition to the ayaats and ahadith given above, Allah's greatness and His splendour has been desribed, and recitation of it has been stressed under different headings and in different words at many places in the Holy Qur'an. There are also many other ayaats, which do not contain the specific words of these Kalimah, but they imply these Kalimahs. Some of these ayaats are as follows:

(١) فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ، اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ (بقره ع ٤)

1. Then Aadam received from his Lord some words (of revelation), and His Lord turned towards him, for He is the Relenting, the Merciful.

There are different versions and explanations about the words refered to in this ayat. According to some of these versions, these words were as follows:

لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ رَبِّ عَمِلْتُ سُوْءًا وَظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ اِنَّكَ اَنْتَ خَيْرُ الْغَافِرِيْنَ ، لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ رَبِّ عَمِلْتُ سُوْءًا وَظَلَمْتُ نَفْسِيْ فَارْحَمْنِيْ اِنَّكَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ ، لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ رَبِّ عَمِلْتُ سُوْءًا وَظَلَمْتُ نَفْسِيْ فَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

(a) (There is no Allah except Thee) You are above all shortcomings and are worthy of all kinds of praise. O! my Lord. I have acted viciously and wronged myself; therefore forgive me, surely you are the best of forgivers.

(b) There is no Allah except Thee. You are above all defects; you are worthy of all praise. O! my Lord, I have acted viciously and wronged myself; kindly show mercy upon me, surely You are most Compassionate, most Merciful.

(c) There is no Allah except Thee. You are above all defects and shortcomings, and are worthy of all praise. O! my Lord, I have acted viciously and wronged myself; relent towards me, as You are Relenting and Merciful.

There are other ahadith of similar nature, as narrated by Allamah Soyuti (Rahmatullah alaih) in 'Durrul Manthoor' wherein words meaning glorification and hymning praise of Allah occur.

(٢) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ اَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزٰى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ (انعام ع ٢٠)

2. Whosoever bringeth a good deed will receive tenfold the like thereof, while whosoever bringeth an ill deed will be awarded like thereof, and they will not be wronged.

Rasulullah (Sallallaho alaihe wasallam) said, "There are two routines, which if followed by a Muslim will enable him to enter into Paradise. Both the routines are very easy, but there are very few people, who act according to them. One is to recite (سُبْحَانَ اللهِ ، اَلْحَمْدُ لِلّٰهِ ، اللهُ اَكْبَرُ) ten times after every obligatory salaat i.e. five times a day. In this way, one is able to glorify Allah one hundred and fifty times, and thereby earns one thousand and five hundred virtues every day. The second routine is to recite (اَللهُ اَكْبَرُ) thirty four times, (اَلْحَمْدُ لِلّٰهِ) thirty three times, and (سُبْحَانَ اللهِ) thirty three times at the time of going to bed every night. One glorifies Allah one hundred times in this way, and earns one thousand virtues thereby. Thus, the virtues earned during the day total two thousand and five hundred. On the Day of Judgement, when deeds will be weighed, will there be anybody who will have committed everyday two thousand and five hundred evil deeds, which can counter-act as many virtues?"

Although among the Sahaba, there was likely to be none who could have done two thousand and five hundred evil deeds during a day, yet in this age our daily misdeeds far exceed this number. Thus, it was extremely kind of Rasulullah (Sallallaho alaihe wasallam) to have told us the prescription for increasing our good deeds over our misdeeds. It is upto the patient to act upon it.

According to one hadith, the companions of Rasulullah (Sallallaho alaihe wasallam) asked him the reason why only a few people are able to act upon the above mentioned two things in spite of their being so easy. He replied that at night the devil makes one to sleep before he has recited it

and at time of Salaat he reminds him of something which actuates him to get up and go away at once without having recited it.

According to one hadith Rasulullah (Sallallaho alaihe wasallam) said, "Is it not possible for you to earn even one thousand virtues every day? Someone enquired, "How can we earn one thousand virtues daily O' Rasulullah (Sallallaho alaihe wasallam?" He replied, "Recite (سُبْحَانَ اللهِ) one hundred times, and you will have earned one thousand virtues."

(٣) اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا (مريم ع٥)

3. Wealth and children are the ornaments of the earthly life. But good deeds that endure are better in thy Lord's sight for rewards, and better in respect of hope, (i.e. we should base our hope on good deeds instead of on our wealth and children.).

(٤) وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ، وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا (مريم ع ٥)

4. Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for ultimate resort.

Although الباقيات الصالحات (good deeds which endure for ever) include all good deeds which are rewarded for ever, yet according to some ahadith it implies these very Kalimahs. Rasulullah (Sallallaho alaihe wasallam) has said, "Hymn these (الباقيات الصالحات) excessively." Somebody enquired what this was. Rasulullah (Sallallaho alaihe wasallam) replied, "It is to recite Takbeer (اَللهُ اَكْبَرُ), Tahleel (لَا اِلٰهَ اِلَّا اللهُ), Tasbeeh (سُبْحَانَ اللهِ), Tahmeed (اَلْحَمْدُ لِلّٰهِ) and (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ)." According to another hadith, Rasulullah (Sallallaho alaihe wasallam) said, "Beware, (سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللهُ اَللهُ اَكْبَرُ) constitute (الباقيات الصالحات) (good deeds which endure for ever)." It is stated in one hadith that Rasulullah (Sallallaho alaihe wasallam) had said, "Beware, be on your guard." "Somebody

enquired "O, Rasulullah (Sallallaho alaihe wasallam), is it against some impending invasion by some enemy?" "The Prophet (Sallallaho alaihe wasallam) replied, "No, arrange to guard yourself against the fire of hell, through the recitation of (سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ), because these Kalimahs will go forward to intercede for you on the Day of Judgement (or they will move you forward towards Paradise), these will guard you from behind, these will oblige and benefit you and these are the الباقيات الصالحات (good deeds which endure for ever)." Similarly, there are many other ahadith in support of this contention, as given in Durul Manthoor, by Allama Suyuti.

(٥) لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ (زمر ع ٦ ، شوریٰ ع ٢)

5. To Him belong the keys of heavens and the earth.

It was narrated by Hadhrat Uthman (Radhiyallaho anho) that in reply to his enquiry about (مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ) (keys of heavens and the earth), Rasulullah (Sallallaho alaihe wasallam) had said that it was

لَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ، سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآاِلٰهَ اِلَّا هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّايَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

According to another hadith, the keys of heavens and the earth means (سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ) which had been sent down from the treasure of the Arsh i.e. Allah's Throne.

(٦) اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ (فاطر ع ٢)

6. To Him go up their good kalimahs, and good deeds carry them there.

Hadhrat Abdullah bin Masood, (Radhiyallaho anho) said, "Whenever I recite some hadith, I also quote from the Holy Qur'an in support thereof. When a Muslim hymns

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ تَبَارَكَ اللّٰهُ

an angel carefully takes the words, towards heaven in his wings, and whichever sky he crosses, its angels pray for the

forgiveness of the reciter." This is supported by the above ayat (اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ). Hadhrat Ka'ab, (Radhiyallaho anho) had said that hymning of

سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ

goes buzzing round the Arsh and therein mentions the name of the reciter. Another Sahabi narrated a similar hadith.

PART II

This part deals with the ahadith in which Rasulullah (Sallallaho alaihe wasallam) mentioned the virtues of these kalimahs and recommended their recitation.

Hadith No 1

(۱) عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِى الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ رواه البخارى ومسلم والترمذى والنسائى وابن ماجه كذا فى الترغيب

Rasulullah (Sallallaho alaihe wasallam) said, "There are two kalimahs which are very light for the tongue (i.e. easy to utter) but very weighty in reward and very pleasing to Allah: These are (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ) (Glory to Allah with all praises, Glory to Allah, the Majestic)."

Light for the tongue means that these kalimahs are so brief that no time is spent in their recitation and no difficulty is experienced in memorizing them. In spite of their being so easy, they will be found very weighty when good deeds will be weighed. Then the fact that they are dear to Allah more than anything else, surpasses all other advantages. Imam Bukhari (Rahmatullah alaih) concluded his book "Sahih Bukhari" with these two kalimahs, and the above mentioned hadith was given at the end of the book. According to one hadith, Rasulullah (Sallallaho alaihe wasallam) had said, "None of you should miss earning one thousand virtues every day. Hymn (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) one hundred times and you will get one thousand virtues. Through Allah's grace, your daily sins will be less than this number. Then the reward of your good deeds, other than reciting this kalimah, will be in addition." According to another hadith a person who recites (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) one hundred times in the morning and in the evening has all his sins forgiven, even if they exceed the foam on the sea. It is stated in one hadith that recitation of (سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ) causes

the sins to fall off like the leaves of trees (during the winter season).

Hadith No 2

(۲) عَنْ اَبِیْ ذَرٍّ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَااُخْبِرُكَ بِاَحَبِّ الْكَلَامِ اِلَى اللّٰهِ قُلْتُ يَارَسُوْلَ اللّٰهِ اَخْبِرْنِىْ بِاَحَبِّ الْكَلَامِ اِلَى اللّٰهِ فَقَالَ اِنَّ اَحَبَّ الْكَلَامِ اِلَى اللّٰهِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ رواه مسلم والنسائى والترمذى الا انه قال سُبْحَانَ رَبِّىْ وَبِحَمْدِهٖ وقال حسن صحيح وعزاه السيوطى فى الجامع الصغير الى مسلم واحمد والترمذى ورقم له بالصحة وفى رواية لمسلم اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَىُّ الْكَلَامِ اَفْضَلُ قَالَ مَااصْطَفَى اللّٰهُ لِمَلٰئِكَتِهٖ اَوْ لِعِبَادِهٖ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ كذا فى الترغيب قلت واخرج الاخير الحاكم وصححه على شرط مسلم واقره عليه الذهبى وذكره السيوطى فى الجامع برواية احمد عن رجل مختصرا ورقم له بالصحة

Hadhrat Abu Zar (Radhiyallaho anho) narrated that once Rasulullah (Sallallaho alaihe wasallam) had said, "Should I tell you what speech is most liked by Allah?" "Do tell me", said I. He said "It is (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)." In another hadith, it is (سُبْحَانَ رَبِّىْ وَبِحَمْدِهٖ). Another hadith relates, "The thing that Allah ordered His angels to hymn is undoubtedly the best one, and it is (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)."

It is mentioned in several ayaat given in Part I that the angels, those near the Arsh and all others, remain ever hymning the glory and praise of Almighty Allah, which is their sole occupation. This is why, when Allah created Aadam (Alayhis salaam) the angels submitted, "We hymn Thy praise and glorify Thee (نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ)," as given in the first ayat in Part I. According to one hadith, Rasulullah (Sallallaho alaihe wasallam) had said, "The heaven crackles due to the awe of Allah's greatness, as does a bedstead under a heavy weight, and the Heaven is justified in doing so. I swear by Allah, Who controls my life, that in the Heaven there is not an inch of space where some angel is not prostrating and hymning the glory and praise of Almighty Allah."

Hadith No. 3

(۳) عَنْ اِسْحٰقَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِیْ طَلْحَةَ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَ لَآاِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ قَالَ سُبْحَانَ اللّٰهِ

وَبِحَمْدِهٖ مِائَةَ مَرَّةٍ كَتَبَ اللّٰهُ لَهٗ مِائَةَ اَلْفِ حَسَنَةٍ وَاَرْبَعًا وَّعِشْرِيْنَ اَلْفَ حَسَنَةٍ قَالُوْا يَارَسُوْلَ اللّٰهِ اِذًا لَّايَهْلِكُ مِنَّا اَحَدٌ قَالَ بَلٰى اِنَّ اَحَدَكُمْ لَيَجِيْئُ بِالْحَسَنَاتِ لَوْ وُضِعَتْ عَلٰى جَبَلٍ اَثْقَلَتْهُ ثُمَّ تَجِيْئُ النِّعَمُ فَتَذْهَبُ بِتِلْكَ ثُمَّ يَتَطَاوَلُ الرَّبُّ بَعْدَ ذٰلِكَ بِرَحْمَتِهٖ رواه الحاكم و قال صحيح الاسناد كذا فى الترغيب قلت واقره عليه الذهبى

Rasulullah (Sallallaho alaihe wasallam) said, "Whosoever says (لَآاِلٰهَ اِلَّا اللّٰه) his admittance into Paradise is guaranteed, and whosoever hymns one hundred times, سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ he is credited with one hundred and twenty four thousand virtues." The Sahaba said, "O, Rasulullah! (Sallallaho alaihe wasallam) if such is the case, then nodoby will be doomed to destruction on the Day of Judgement because the virtues are sure to outweigh the sins." Rasulullah (Sallallaho alaihe wasallam) said, "Some people will even then be doomed to destruction because some people will have so many virtues that a mountain may crumble under their weight, but these will be just nothing in comparison with Allah's bounties. However, Almighty Allah, out of His extreme mercy and grace, will rescue them."

Note:

The largest number of virtues will look like nothing as compared with the bounties of Allah, shows that whereas virtues and sins will be weighed on the Day of Judgement, a person will also be called to account whether he had made proper use of Allah's bounties and had shown gratitude to Him. As a matter of fact, everything we have is granted by Almighty Allah, and for each thing we owe a duty, and it will be checked whether we have discharged this duty properly. Rasulullah (Sallallaho alaihe wasallam) had said, "

يَصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ اَحَدِكُمْ صَدَقَةٌ (المشكوٰة)

برواية المسلم قلت ورواه ابو داود وابن ماجه

which means that it is obligatory on a person to give, every morning, a sadaqah (offering) in respect of every joint and bone. According to another hadith, there are three hundred and sixty joints in the human body, and it is obligatory on a person to give a sadaqah in respect of each joint. This is a token of gratitude to Almighty Allah, that after the night's sleep (which is akin to death) Almighty Allah gave him life again, with each part of the body in good order." The Sahabas (Radhiyallaho anhum) submitted, "Who can afford to do so many sadaqahs every day?" Rasulullah (Sallallaho alaihe wasallam) replied, "Saying (تسبيح) is a sadaqah, saying (تكبير) is sadaqah, saying (لَآاِلٰهَ اِلَّا اللّٰه) is sadaqah, saying اَللّٰهُ اَكْبَرُ is sadaqah, removing some obstacle from the way is sadaqah (and so on)." In short, he enumerated several such items of sadaqah. There are other ahadith like this, wherein Allah's bounties in one's own person are enumerated, and then there are, in addition, the bounties in respect of food, drink, comfort, and so many other blessings of Allah.

This subject is mentioned in the Holy Qur'an in Surah at-Takaathur: that on the Day of Judgement, one will be questioned about the bounties of Allah. Hadhrat Ibn Abbas stated that one will be reminded about the health of his body, of his ears, of his eyes, that Almighty Allah had bestowed all such bounties out of sheer mercy; and a person will be questioned how he used these for the service of Allah, or whether he used them like the animals for his own self. Thus in the Holy Qur'an in Surah Bani Israa-eel, Allah says,

اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا

the hearing and the sight, and the heart; of each of them will be asked, i.e. everybody will be required to render account for the proper use of his ears, eyes, and heart. The holy Prophet, (Sallallaho alaihe wasallam) remarked that the bounties about which one will be questioned include peace of mind, which is a great blessing, and also physical health. Mujahid has stated that every worldly pleasure is a bounty, for which one will have to give account. Hadhrat Ali (Radhiyallaho anho) said that security is one of the bounties of Allah. A person asked Hadhrat Ali (Radhiyallaho anho) the meaning of the ayat

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(then on the Day, you will be questioned about the bounties). He replied that one will be questioned about the wheat bread eaten and of cold water, as well as about the house in which one lived. It is stated in one hadith that, when this ayat was revealed, some Sahaba (Radhiyallaho anhum) said, "O, Rasulullah (Sallallaho alaihe wasallam), what are the bounties about which we shall be questioned? We get only half a meal and that too of barley bread." Then came the revelation, "Do you not put on shoes? Do you not drink cold water? These are also bounties of Allah." According to one hadith, when this ayat was revealed, some Sahabas said, "O, Rasulullah (Sallallaho alaihe wasallam), about what bounties shall we be questioned? We get only dates to eat and water to drink, and we have to remain always with our swords on our shoulders, ready to fight some enemy (on account of which even these two things cannot be enjoyed by us in peace)." Rasulullah (Sallallaho alaihe wasallam) replied, "The bounties are about to become available in the near future."

It is stated in one hadith that Rasulullah (Sallallaho alaihe wasallam) had said, "Of the bounties to be accounted for on the Day of Judgement, the first is the physical health, (i.e. whether we discharged our obligation in respect of it, and did any service for the pleasure of Allah) and the other is the cold drinking-water." Cold water is, in fact, a great gift of Allah, and is realised as such where it is not (readily) available. It is indeed a great blessing of Allah, but we never even acknowledge it to be as such; not to speak of thanking Almighty Allah for it and discharging our duty in respect of it.

It is said in one hadith, "The bounties to be accounted for include the piece of bread eaten to satisfy the hunger, the water drunk to quench the thirst, and the cloth used to cover the body."

Once at midday when it was very hot, Hadhrat Abu Bakr (Radhiyallaho anho) felt famished and went out of his house. Soon after his arrival in the mosque, Hadhrat Umar (Radhiyallaho anho) also reached there in similar condition, and asked him how he was there at that time. "My hunger has become unbearable", was the reply. Hadhrat Umar said, "By Allah, the same thing has compelled me to

come out." The two were talking thus, when Rasulullah (Sallallaho alaihe wasallam) also came there, and asked them how they were there. They submitted, "Hunger made us restless and compelled us to come out here." Rasulullah (Sallallaho alaihe wasallam) said, "I have come here for the same reason." All the three then went to the house of Hadhrat Abu Ayub Ansari (Radhiyallaho anho). He was not in, and his wife welcomed them; she was overjoyed to have them in her house. Rasulullah (Sallallaho alaihe wasallam) enquired about Abu Ayub; she replied that he had gone out for something and would soon be back. After a little while, Hadhrat Abu Ayub (Radhiyallaho anho) also came back. On seeing them, he was overwhelmed with joy, and cut a big bunch of dates to entertain them. Rasulullah (Sallallaho alaihe wasallam) remarked, "Why did you cut the whole bunch. The raw and the half-ripe dates have also been cut thereby. You could have selected and plucked the ripe ones only." He submitted, "I plucked the whole bunch so that all kind of dates may be before you, and you may eat the kind you may like." (Sometimes, one likes the half ripe dates in preference to the ripe ones). Leaving the dates before them, he slaughtered a small goat, roasted some of its meat, and cooked the rest. Rasulullah (Sallallaho alaihe wasallam) took some bread and a piece of roasted meat, and giving it to Abu Ayub said, "Take this to Fatimah (Radhiyallaho anha); she also did not get anything to eat for several days." Hadhrat Abu Ayub (Radhiyallaho anho) hastened to comply with the orders and then returned. All of them ate to their hearts' content. Then Rasulullah (Sallallaho alaihe wasallam) said, "See, these are the bounties of Allah: the bread, the meat, the raw dates and the ripe ones." While uttering these words, tears came in his eyes and then he said, "By Allah! Who controls my life; these are the bounties about which one will be questioned on the Day of Judgement." Considering the circumstances under which these things had become available, the Sahabas felt perplexed and worried that account was required to be rendered for these things, which became available under such critical conditions of helplessness. Rasulullah (Sallallaho alaihe wasallam) said, "It is necessary to express our gratitude to Almighty Allah. When you put your hand on such things, say (بِسْمِ الله) before starting to eat and

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هُوَ اَشْبَعَنَا وَاَنْعَمَ عَلَيْنَا وَاَفْضَلَ

(All praise is for Allah who feasted us to the full, and did favour on us, and bestowed upon us plentifully) after you finish eating. Its recitation will suffice as your expression of gratitude." Many incidents of this nature are narrated under different headings in the books of hadith. Rasulullah (Sallallaho alaihe wasallam) said the same things when he happened to visit the house of Abul Haitham Maalik bin Tayhaan (Radhiyallaho anho) and once when he visited a Sahabi whose name was Waqfi (Radhiyallaho anho).

Once Hadhrat Umar (Radhiyallaho anho) came across a leper who was blind, deaf and dumb. He said to his companions, "Do you see any bounties of Allah on this person?" "Apparently none," they replied. "Can he not urinate easily?" said Umar (Radhiyallaho anho).

Hadhrat Abdullah bin Mas'ood (Radhiyallaho anho) said, "On the Day of Judgement there will be three courts. In one of these, the accounts of virtues will be scrutinized, in the second Allah's bounties will be counted, and in the third the sins will be accounted for. The virtues will be counterbalanced by the bounties of Allah, so the sins will remain outstanding and their disposal will depend on Allah's mercy."

All this means that a man is duty bound to show his gratitude to Almighty Allah for His unlimited favours at all times and under all conditions. Therefore, he should strive his utmost to earn as many virtues as possible and should not rest content at any stage, because it will be on the Day of Judgement that he will realize how many sins had been committed unknowingly through his eyes, nose, ears, and other parts of the body. The Prophet (Sallallaho alaihe wasallam) had said, "Everyone of you will have to appear before Almighty Allah, you will be face to face with Him, with no curtain in between. There will be no lawyer or interpreter to advocate your cause; there will be heaps of your deeds on either side. The fire of Hell will be in front of you, and therefore you should try your best to ward off this fire through sadaqah, (voluntary charity) which may be as paltry as a single date." It is stated in one hadith, "On the Day of Judgement, you will first be reminded how you were blessed with good health and were given cold water to drink" (which implies, whether you showed gratitude for these favours). According to another hadith, "You will not be allowed to move away from the court of Allah until you have answered five questions: (1) How did you spend

your life? (2) How did you utilize your youth? (3) How did you earn your wealth? (4) How did you spend it? (i.e. whether earning and spending was in a lawful manner). (5) How did you act upon your acquired knowledge?"

Hadith No. 4

(٤) عَنْ اِبْنِ مَسْعُوْدٍ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَقِیْتُ اِبْرَاهِیْمَ لَیْلَةَ اُسْرِیَ بِیْ فَقَالَ یَا مُحَمَّدُ اِقْرَأْ اُمَّتَكَ مِنِّیْ السَّلَامَ وَاَخْبِرْهُمْ اَنَّ الْجَنَّةَ طَیِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَاَنَّهَا قِیْعَانٌ وَاَنَّ غِرَاسَهَا سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ رواه الترمذى والطبرانى فى الصغير والاوسط وزاد وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ وقال الترمذى حسن غريب من هذا الوجه ورواه الطبرانى ايضا باسناد واه من حديث سلمان الفارسى رضى الله عنه و عن ابن عباس رضى الله عنه مرفوعًا مَنْ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ غُرِسَ لَهُ بِكُلِّ وَاحِدَةٍ مِّنْهُنَّ شَجَرَةٌ فِیْ الْجَنَّةِ رواه الطبرانى واسناده حسن لابأس به فى المتابعات وعن جابر مرفوعا مَنْ قَالَ سُبْحَانَ اللّٰهِ الْعَظِیْمِ وَبِحَمْدِهٖ غُرِسَتْ لَهُ نَخْلَةٌ فِیْ الْجَنَّةِ رواه الترمذى وحسنه والنسائى الا انه قال شجرة وابن حبان فى صحيحه والحاكم فى الموضعين باسنادين قال فى احدهما على شرط مسلم وفى الأخر على شرط البخارى وذكره فى الجامع الصغير برواية الترمذى وابن حبان والحاكم ورقم له بالصحة و عن ابى هريرة اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَرَّبِهٖ وَهُوَ یَغْرِسُ الحديث رواه ابن ماجة باسناد حسن والحاكم وقال صحيح الاسناد كذا فى الترغيب وعزاه فى الجامع الى ابن ماجة والحاكم و رقم له بالصحة قلت و فى الباب من حديث ابى ايوب مرفوعا رواه احمد باسناد حسن وابن ابى الدنيا وابن حبان فى صحيحه ورواه ابن ابى الدنيا والطبرانى من حديث ابن عمر ايضا مرفوعا مختصرا الا ان فى حديثهما الحوقلة فقط كما فى الترغيب قلت وذكر السيوطى فى الدر حديث ابن عباس مرفوعا بلفظ حديث ابن مسعود وقال اخرجه الترمذى وحسنه والطبرانى وابن مردويه قلت وذكره فى الجامع الصغير برواية الطبرانى ورقم له بالصحة وذكر فى مجمع الزوائد عدة روايات فى معنى هذا الحديث

The Holy Prophet (Sallallaho alaihe wasallam) says, "When on the night of Mi'raaj I met Hadhrat Ibrahim (Alayhis salaam) he asked me to convey his salam to my Ummat and tell them that the soil of Paradise is very fine and fertile and there is very good water to irrigate it, but the land is all a virgin plain and its plants are

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

so that one can plant there as much as he likes."

According to one hadith, the above Kalimah is also followed by لَا حَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ . According to another hadith it was said, "A tree for every part of this Kalimah is planted in Paradise." It is stated in one hadith, "Whosoever recites سُبْحَانَ اللهِ وَبِحَمْدِهٖ , a tree is planted for him in Paradise." It is stated in one hadith, "Rasulullah (Sallallaho alaihe wasallam) was going somewhere when he saw that Abu Hurairah (Radhiyallaho anho) was planting a tree. He asked him what he was doing. "I am planting a tree," was the reply. Thereupon Rasulullah, (Sallallaho alaihe wasallam) said, "Should I tell you about the best plantation? It is (سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللهُ اَللهُ اَكْبَرُ) ; the recitation of each of these Kalimahs causes a tree to grow for you in Paradise."

Hadhrat Ibrahim (Alayhis salaam) sent his salam through Rasulullah (Sallallaho alaihe wasallam) to this Ummat. The 'Alims' have written that whosoever hears this hadith, should say in return وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ (May peace be upon him as well as Allah's mercy and His blessings).

The second thing mentioned in the hadith is that the soil of Paradise is very fine and its water very sweet, which can be interpreted in two ways. Firstly, it is the description of that place that it is extremely fine, its soil (according to some ahadith) is of saffron and musk, and its water is very sweet, so that everybody loves to have a house there; and as it has all facilities for recreation and for planting gardens, etc., nobody likes to leave it. The second interpretation is that where there is fine soil and excellent water, there is always luxurious growth. In that case, it means that hymning (سُبْحَانَ اللهِ) once will cause a tree to be planted and then, by virtue of the fertile soil and excellent water, this tree will continue to grow by itself. Only the seed is required to be planted once; the growth afterwards is all automatic.

In this hadith, Paradise is stated to have a treeless and virgin soil. In other ahadith where Paradise has been described it is stated that there are all kinds of fruit trees in it, so much so that the literal meaning of the word Jannat (Paradise) is "garden". There is thus a sort of contradiction: the Ulama explain that originally Paradise is a treeless plain, but when it will be handed over to the various people they will find gardens and trees there, in accordance with their deeds. The second explanation by some Ulama is that the gardens in the Paradise will be awarded according to the deeds of good people, and as such it is the deeds that are said to have caused these trees to grow for them. The third explanation is that the smallest Paradise that anybody will get will be bigger than the whole world, and some parts of it are covered with original gardens and other parts of it are without growth, so that trees will get automatically planted there according to the Zikr and glorification done by its recipient. Hadhrat Maulana Gangohi, (Rahmatullah alaih) a great Shaikh and scholar, has stated in his book Kaukabud Durree that all the trees are available there in the form of a nursery, and are planted according to the good deeds, after which they continue to grow.

Hadith No. 5

(٥) عَنْ اَبِىْ اُمَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ هَالَهُ اللَّيْلُ اَنْ يُكَابِدَهُ اَوْ بُخْلٌ بِالْمَالِ اَنْ يُّنْفِقَهُ اَوْ جُبْنٌ عَنِ الْعَدُوِّ اَنْ يُقَاتِلَهُ فَلْيُكْثِرْ مِنْ (سُبْحَانَ اللهِ وَبِحَمْدِهٖ فَاِنَّهَا اَحَبُّ اِلَى اللهِ مِنْ جَبَلِ ذَهَبٍ يُنْفِقُهُ فِىْ سَبِيْلِ اللهِ

رواه الفريابى والطبرانى واللفظ له وهو حديث غريب ولباس باسناده انشاء الله كذا فى الترغيب وفى مجمع الزوائد رواه الطبرانى وفيه سليمان بن احمد الواسطى وثقه عبدان وضعفه الجمهور والغالب على بقية رجاله التوثيق وفى الباب عن ابى هريرة رضى الله عنه مرفوعا اخرجه ابن مردويه وابن عباس ايضا عند ابن مردويه كذا فى الدر

Rasulullah (Sallallaho alaihe wasallam) said, "One who is unable to toil at night i.e., he cannot keep awake and pray at night, or is too miserly to spend money, or is too cowardly to take part in Jihaad (fighting in the path of Allah) should hymn (سُبْحَانَ اللهِ وَبِحَمْدِهٖ) excessively, because this action is more valuable with Allah than spending in His path a mountain load of gold."

How great is the grace of Allah that even those who cannot bear hardship in the path of Allah are not deprived from earning virtues and huge rewards. One who cannot keep awake at night, cannot spend in Allah's path and cannot take part in religious fighting, because of cowardice, but still has value for Deen in his heart, and is anxious to improve his life in the Hereafter, is still eligible to earn

Allah's favours. It is one's extreme misfortune if he cannot do something even then.

Hadith No. 6

(٦) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَحَبُّ الْكَلَامِ اِلَى اللّٰهِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَايَضُرُّكَ بِاَيِّهِنَّ بَدَأْتَ رواه مسلم وابن ماجة والنسائی وزادوهن من القرآن ورواه النسائی ايضا وابن حبان فی صحيحه من حديث ابی هريرة رضی الله عنه كذا فی الترغيب وعزا السيوطی حديث سمرة الی احمد ايضا ورقم له بالصحة وحديث ابی هريرة الی مسند الفردوس للديلمی ورقم له ايضا بالصحة

Rasulullah (Sallallaho alaihe wasallam) said, "The words most liked by Almighty Allah consist of four Kalimahs, viz; (سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللّٰهُ اَللّٰهُ اَكْبَرُ) which may be recited in any sequence. According to one hadith, these Kalimahs are also mentioned in the Holy Qur'an. These Kalimahs occur very frequently in the Holy Qur'an, wherein there is the commandment and persuasion for their recitation, as described in detail in Part I. In one hadith, it is stated, "Adorn the festivals of Eid with these words by their frequent recitation."

Hadith No. 7

(٧) عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ اِنَّ الْفُقَرَآءَ الْمُهَاجِرِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ ﷺ فَقَالُوْا قَدْ ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ فَقَالَ مَاذَاكَ قَالُوْا يُصَلُّوْنَ كَمَا نُصَلِّیْ وَيَصُوْمُوْنَ كَمَانَصُوْمُ وَيَتَصَدَّقُوْنَ وَلَانَتَصَدَّقُ وَيُعْتِقُوْنَ وَلَانُعْتِقُ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَفَلَآ اُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُوْنَ بِهِ مَنْ بَعْدَكُمْ وَلَايَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَاصَنَعْتُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتُحَمِّدُوْنَ دُبُرَ كُلِّ صَلٰوةٍ ثَلٰثًا وَّثَلٰثِيْنَ مَرَّةً قَالَ اَبُوْ صَالِحٍ فَرَجَعَ فُقَرَآءُ الْمُهَاجِرِيْنَ اِلٰی رَسُوْلِ اللّٰهِ ﷺ فَقَالُوْا سَمِعَ اِخْوَانُنَا اَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوْا مِثْلَهُ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ متفق عليه و ليس قول ابی صالح الی اٰخره الا عند

مسلم و فی رواية للبخاری تُسَبِّحُوْنَ فِیْ دُبُرِ كُلِّ صَلٰوةٍ عَشْرًا وَّتُحَمِّدُوْنَ عَشْرًا وَّتُكَبِّرُوْنَ عَشْرًا بَدَلَ ثَلٰثًا وَّ ثَلٰثِيْنَ كذا فی المشكوٰة و عن ابی ذر رضی الله عنه بنحو هذا الحديث فيه اِنَّ بِكُلِّ تَسْبِيْحَةٍ صَدَقَةٌ وَبِكُلِّ تَحْمِيْدَةٍ صَدَقَةٌ وَفِیْ بُضْعِ اَحَدِكُمْ صَدَقَةٌ قَالُوْا يَارَسُوْلَ اللّٰهِ يَاْتِیْ اَحَدُنَا شَهْوَتَهٗ يَكُوْنُ لَهٗ فِيْهَا اَجْرٌ الحديث اخرجه احمد وفی الباب عن ابی الدرداء عند احمد

Once a group of poor Muhajirs came to Rasulullah (Sallallaho alaihe wasallam) and said, "O Rasulullah! (Sallallaho alaihe wasallam) only the rich attain to the higher spiritual grades, and the eternal bounties of Allah fall only to their lot." "How?" enquired Rasulullah (Sallallaho alaihe wasallam). They replied, "They offer salaat and observe fasting in the same manner as we do, but being rich they are able to perform other good deeds, like giving sadaqah and freeing slaves, which we being poor are unable to do." Rasulullah (Sallallaho alaihe wasallam) said, "Should I tell you something by acting upon which you may overtake your predecessors and surpass your successors, and nobody may be better than you unless he also acts upon the same thing." "Do tell us," said the Sahabas, (Radhiyallaho anhum). "Recite (سُبْحَانَ اللّٰهِ ، اَلْحَمْدُ لِلّٰهِ ، اَللّٰهُ اَكْبَرُ) thirty three times each after every salaat," said Rasulullah (Sallallaho alaihe wasallam). They acted upon his advice, but the rich of those days came to know of it and started doing the same. The poor again came to Rasulullah (Sallallaho alaihe wasallam) and complained, "Our rich brothers have come to learn what you told us, and are also acting upon it." Rasulullah (Sallallaho alaihe wasallam) then remarked, "It is Allah's favour which He bestows on whomsoever He likes; nobody can stop Him." According to another hadith, Rasulullah (Sallallaho alaihe wasallam) is also narrated to have said to them, "Allah has also favoured you with a substitute of sadaqah. Reciting (سُبْحَانَ اللّٰهِ) once is sadaqah, saying (اَلْحَمْدُ لِلّٰهِ) once is sadaqah, intercourse with one's own wife is sadaqah." The Sahabas were astonished to hear this, and submitted, "O Rasulullah! (Sallallaho alaihe wasallam) indulgence with one's own wife is an act of satisfying one's lust, and you say this is also sadaqah. Rasulullah (Sallallaho alaihe wasallam) said, "Would it not be a sin to indulge in the unlawful?" "Yes", said the Sahabas. "In

the same manner, doing the lawful amounts to sadaqah, and is virtuous", explained Rasulullah (Sallallaho alaihe wasallam). From this it is clear that to cohabit with one's own wife in order to save himself from adultery brings reward from Allah."

In another hadith, the reply of Rasulullah (Sallallaho alaihe wasallam) to the query by the Sahabas, (Radhiyallaho anhum) that intercourse with the wife is the satisfaction of one's lust, was "Just tell me if a child is born as a result thereof, and when he grows up to youth and becomes a centre of your expectation, he happens to die, will you not hope for a reward from Allah in lieu of this loss?" Their reply was in the affirmative, and then Rasulullah (Sallallaho alaihe wasallam) continued, "Why this expectation of reward? Did you create him? Did you guide him or did you sustain him? On the contrary, it was Almighty Allah who created him, guided him and sustained him. Similarly, you put your semen at the lawful place, then it is up to Allah to make it into a child or prevent it from becoming a child." In short, this hadith implies that the reward from Allah is for one's having become the cause of the birth of the child.

Hadith No. 8

(٨) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ سَبَّحَ اللّٰهَ فِىْ دُبُرِ كُلِّ صَلٰوةٍ ثَلٰثًا وَّثَلٰثِيْنَ وَحَمِدَ اللّٰهَ ثَلٰثًا وَّثَلٰثِيْنَ وَكَبَّرَ اللّٰهَ ثَلٰثًا وَّثَلٰثِيْنَ فَتِلْكَ تِسْعَةٌ وَّتِسْعُوْنَ وَقَالَ تَمَامُ الْمِائَةِ لَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ غُفِرَتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ
رواه مسلم كذا فى المشكوٰة وكذا فى مسند احمد

Rasulullah (Sallallaho alaihe wasallam) said, "Whosoever hymns (سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ اَللّٰهُ اَكْبَرُ) 33 times each, and then once recites

لَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

after every salaat, all his sins are forgiven, even though they may be (countless) like the foam in the sea."

Note:

That the sins are forgiven (by virtue of zikr) has already been discussed under several ahadith. According to the Ulamaa, it is only the minor sins that are forgiven. In this hadith, it is stated that three Kalimahs should be recited 33 times each, and then (لَآاِلٰهَ اِلَّا اللّٰهُ) only once. According to the next hadith, two of the three Kalimahs should be recited 33 times each and the third one i.e. (اَللّٰهُ اَكْبَرُ) 34 times. Hadhrat Zaid; (Radhiyallaho anho) is stated to have narrated, Rasulullah (Sallallaho alaihe wasallam) had ordered us to recite (سُبْحَانَ اللّٰهِ ، اَلْحَمْدُ لِلّٰهِ ، اَللّٰهُ اَكْبَرُ) thirty three times each after every salaat. An Ansari saw in a dream that a person advised reciting the three Kalimahs 25 times each and then (لَآاِلٰهَ اِلَّا اللّٰهُ) also 25 times. When Rasulullah (Sallallaho alaihe wasallam) was told about this dream, he permitted him to recite that way. According to one hadith (سُبْحَانَ اللّٰهِ ، اَلْحَمْدُ لِلّٰهِ ، اَللّٰهُ اَكْبَرُ) should be hymned 11 times each after every salaat, and in another hadith it is ten times each. In one hadith, the recitation of (لَآاِلٰهَ اِلَّا اللّٰهُ) is ten times and that of the other three Kalimahs is 33 times each. According to one hadith, each of the four kalimahs should be hymned hundred times each. All these ahadith are narrated in the book Hisnul Haseen. The apparent difference in these versions is due to the different circumstances of the persons who were advised by Rasulullah (Sallallaho alaihe wasallam). Those who were busy with other (important) things were advised the lesser number, and those who were free were advised a greater number. The religious authorities, however, advise that one should conform to the numbers narrated in the ahadith just as the quantity of a thing that is used as a medicine is also specified.

Hadith No. 9

(٩) عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مُعَقِّبَاتٌ لَايَخِيْبُ قَائِلُهُنَّ اَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلٰوةٍ مَكْتُوْبَةٍ ثَلٰثٌ وَّثَلٰثُوْنَ تَسْبِيْحَةً وَّثَلٰثٌ وَّثَلٰثُوْنَ تَحْمِيْدَةً وَّاَرْبَعٌ وَّثَلٰثُوْنَ تَكْبِيْرَةً رواه مسلم كذا فى مشكوٰة وعزاه السيوطى فى الجامع الى احمد ومسلم والترمذى والنسائى ورقم له بالضعف وفى الباب عن ابى الدرداء عند الطبرانى

Rasulullah (Sallallaho alaihe wasallam) said, "The following words are such that one who recites them is

never disappointed. These are (سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ اَللهُ اَكْبَرُ) which should be recited, 33, 33 and 34 times, respectively after every obligatory salaat."

Note:

These Kalimahs have been termed as (مُعَقِّبَات) (things that follow), either because these are recited after the salaat or because the recitation of these after sins results in washing them off, or because these are recited one after the other. Hadhrat Abu Darda (Radhiyallaho anho) narrated, "We have been directed to recite (سُبْحَانَ اللهِ) 33 times and (اَلْحَمْدُ لِلّٰهِ) 33 times and (لَآاِلٰهَ اِلَّا اللهُ) 34 times after every salaat."

Hadith No. 10

(١٠) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَفَعَهُ اَمَايَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ اُحُدٍ عَمَلًا قَالُوْا يَارَسُوْلَ اللهِ وَمَنْ يَسْتَطِيْعُ قَالَ كُلُّكُمْ يَسْتَطِيْعُ قَالُوْا يَا رَسُوْلَ اللهِ مَاذَا قَالَ سُبْحَانَ اللهِ اَعْظَمُ مِنْ اُحُدٍ وَلَآاِلٰهَ اِلَّا اللهُ اَعْظَمُ مِنْ اُحُدٍ وَالْحَمْدُ لِلّٰهِ اَعْظَمُ مِنْ اُحُدٍ وَاللهُ اَكْبَرُ اَعْظَمُ مِنْ اُحُدٍ للكبير والبزار كذا فى جمع الفوائد والیهما عزاه فى الحصن ومجمع الزوائد وقال رجالها رجال الصحيح

Rasulullah (Sallallaho alaihe wasallam) once said, "Is there nobody amongst you who may be able to do, everyday, good deeds equal to Uhud (a mountain near Madinah)." The Sahaba (Radhiyallaho anhum) said, "O Rasulullah! who has the strength to do that?" "Everybody has the strength to do it," said Rasulullah (Sallallaho alaihe wasallam). "How is it?" enquired the Sahabas (Radhiyallaho anhum). He explained, "The reward of (سُبْحَانَ اللهِ) is greater than the mountain Uhud, that of (لَآاِلٰهَ اِلَّا اللهُ) is greater than Uhud, that of (اَلْحَمْدُ لِلّٰهِ) is greater than Uhud and that of (اَللهُ اَكْبَرُ) is greater than Uhud."

Note:

It is thus stated that the reward of each of these Kalimahs is greater than the mountain of Uhud, nay, it is greater than many such mountains. It is said in one hadith that the reward of (سُبْحَانَ اللهِ) and (اَلْحَمْدُ لِلّٰهِ) fills all the Heavens and the Earths. It is said in another hadith that the reward

of (سُبْحَانَ اللهِ) occupies half the scale-pan, the reward of (اَلْحَمْدُ لِلّٰهِ) occupies the remaining half, and the reward of (اَللهُ اَكْبَرُ) fills the space between the Earth and the sky. It is stated in one hadith that Rasulullah (Sallallaho alaihe wasallam) had said, "

سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللهُ اَللهُ اَكْبَرُ

is more dear to me than all the things under the Sun." Mullah Ali Qari (Rahmatullah alaih) explained it to mean that it is more dear than spending in the path of Allah all that this world contains. It is said that once Hadhrat Sulaiman (Alayhis salaam) was going somewhere on his throne, when the birds spread their wings to protect him from the Sun, and the armies of men and Jinn were going with him. On seeing this, a worshippper praised Allah for the grandeur of this vast kingdom. Hadhrat Sulaiman (Alayhis salaam) remarked, "The credit in the account of deeds of a believer for reciting (سُبْحَانَ اللهِ) once is more than the whole kingdom of Sulaiman Bin Dawood, because this kingdom is transitory but the reward of reciting (تسبيح) is everlasting."

Hadith No. 11

(١١) عَنْ اَبِىْ سَلَّامٍ مَوْلٰى رَسُوْلِ اللهِ ﷺ اَنَّ رَسُوْلَ اللهِ ﷺ قَالَ بَخٍ بَخٍ خَمْسٌ مَااَثْقَلَهُنَّ فِى الْمِيْزَانِ لَآاِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَسُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ الحديث اخرجه احمد فى مسنده ورجاله ثقات كما فى مجمع الزوائد والحاكم وقال صحيح الاسناد واقره عليه الذهبى وذكره فى الجامع الصغير برواية البزار عن ثوبان وبرواية النسائى وابن حبان والحاكم عن ابى سلمىٰ وبرواية احمد عن ابى امامة ورقم له بالحسن وذكره فى مجمع الزوائد برواية ثوبان وابى سلمىٰ راعى رسول الله صلى الله عليه وسلم وسفينة ومولى لرسول الله صلى الله عليه وسلم لم يسم وصحح بعض طرقها

Once Rasulullah (Sallallaho alaihe wasallam) said, "Bakhkha! Bakhkha! How weighty in the scales are five things, viz. (لَآاِلٰهَ اِلَّا اللهُ), (اَللهُ اَكْبَرُ), (سُبْحَانَ اللهِ), (اَلْحَمْدُ لِلّٰهِ) and exercise of patience (صبر) by the father (or the mother) over the death of his (or her) child."

The subject-matter of this hadith is narrated by many Sahabas (Radhiyallaho anhum) in so many other ahadith. The words (بَخٍ بَخٍ) (Bakhkha! Bakhkha!) are exclaimed at the time of extreme joy and pleasure. These things are of great joy and pleasure to Rasulullah (Sallallaho alaihe wasallam)

and therefore are stressed so much by him. Is it not therefore incumbent upon us who claim to love him that we should show extreme devotion to these Kalimahs, because doing so also amounts to showing respect, obedience, and gratitude to Him.

Hadith No. 12

(١٢) عَنْ سُلَيْمَانِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِّنَ الْاَنْصَارِ اَنَّ النَّبِيَّ ﷺ قَالَ قَالَ نُوْحٌ لِاِبْنِهٖ اِنِّیْ مُوْصِيْكَ بِوَصِيَّةٍ وَ قَاصِرُهَا لِكَیْ لَاتَنْسَهَا اُوْصِيْكَ بِاثْنَيْنِ وَاَنْهَاكَ عَنْ اِثْنَيْنِ اَمَّا الَّتِیْ اُوْصِيْكَ بِهِمَا فَيَسْتَبْشِرُ اللّٰهُ بِهِمَا وَصَالِحُ خَلْقِهٖ وَهُمَا يُكْثِرَانِ الْوُلُوْجَ عَلَى اللّٰهِ اُوْصِيْكَ بِلَآاِلٰهَ اِلَّا اللّٰهُ فَاِنَّ السَّمٰوٰتِ وَالْاَرْضَ لَوْ كَانَتْ حَلْقَةً قَصَمَتْهُمَا وَلَوْ كَانَتَا فِیْ كِفَّةٍ وَزَنَتْهُمَا وَاُوْصِيْكَ بِسُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ فَاِنَّهُمَا صَلٰوةُ الْخَلْقِ وَبِهَا يُرْزَقُ الْخَلْقُ وَاِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّاتَفْقَهُوْنَ تَسْبِيْحَهُمْ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا وَاَمَّا اللَّتَانِ اَنْهَاكَ عَنْهُمَا فَيَحْتَجِبُ اللّٰهُ مِنْهُمَا وَصَالِحُ خَلْقِهٖ اَنْهَاكَ عَنِ الشِّرْكِ وَالْكِبْرِ

رواه النسائی واللفظ له والبزار والحاکم من حدیق عبد الله بن عمرو رضی الله عنه وقال صحیح الاسناد کذا فی الترغیب قلت وقد تقدم فی بیان التهلیل حدیث عبد الله بن عمرو مرفوعا وتقدم فیه ایضا ما فی الباب وتقدم فی الایات قوله عز اسمه وَاِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ الاية واخرج ابن جریر وابن ابی حاتم وابو الشیخ فی العظمة عن جابر مرفوعا اَلَا اُخْبِرُكُمْ بِشَیْءٍ اَمَرَ بِهٖ نُوْحٌ ابْنَهٗ اِنَّ نُوْحًا قَالَ لِاِبْنِهٖ يَابُنَیَّ اٰمُرُكَ اَنْ تَقُوْلَ سُبْحَانَ اللّٰهِ فَاِنَّهَا صَلٰوةُ الْخَلْقِ وَتَسْبِيْحُ الْخَلْقِ وَبِهَا يُرْزَقُ الْخَلْقُ واخرج احمد وابن مردویه عن ابن عمر مرفوعا اِنَّ نُوْحًا لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِاِبْنَيْهِ اٰمُرُكُمَا بِسُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ فَاِنَّهَا صَلٰوةُ كُلِّ شَیْءٍ وَبِهَا يُرْزَقُ كُلُّ شَیْءٍ کذا فی الدر

Rasulullah (Sallallaho alaihe wasallam) said, "Prophet Nooh (Alayhis salaam) said to his sons, "I give you a piece of advice and, in order that you may not forget it, I say it very briefly. I advise you for doing two things and forbid you from doing two things. The two things which I recommend are such that Almighty Allah and His noble creation are greatly pleased with them, and both of these have easy access to Almighty Allah. One of the two things is (لَآاِلٰهَ اِلَّا اللّٰهُ), which if it were enclosed in the mighty sky, will break through it and reach Almighty Allah and, if all the heavens and

the earth were placed in one pan of the balance and this kalimah were put in the other pan, the latter would outweight the former. The second thing that I recommend to you is the recitation of (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ), which is the prayer of all the creation and by virtue of which all the creation get their sustenance. There is none among the creation that does not hymn glorification of Allah, but you do not understand their speech. And the two things from which I forbid you, are shirk (polytheism) and arrogance, because these two keep you away from Allah and His noble creation."

Note:

The subject matter of this hadith has also been discussed before when describing the virtues of (لَآاِلٰهَ اِلَّا اللّٰهُ). That all the creation hymn the glory of Allah is also mentioned in the aayaat of the Holy Qur'an. One of these aayaat is

وَاِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ

(There is none among the creation who does not hymn His glory).

It is narrated in many ahadith that on the night of Mi'raaj, Rasulullah (Sallallaho alaihe wasallam) had heard all the Heavens hymning the glory of Allah.

Once Rasulullah (Sallallaho alaihe wasallam) happened to pass by a group of men who, though halted, were sitting on the backs of their horses and camels. He said to them "Do not use the backs of your animals as chairs and pulpits, as so many of them are better than their riders and do zikr of Allah more than the riders."

Hadhrat Ibn Abbas (Radhiyallaho anho) said that even the crops hymn the glory of Allah, and the owner gets the reward for it.

Once a bowl of food was presented to Rasulullah (Sallallaho alaihe wasallam), who remarked that the food was hymning the glory of Allah. Somebody asked if he understood its hymning. He replied in the affirmative, and then he asked that it be taken to a certain person who also, when the cup was brought to him, heard it hymning the glory of Allah; In the same way, another person also heard it. Some-

body requested that all those present should be allowed to hear it. Rasulullah (Sallallaho alaihe wasallam) said, "If some one fails to hear it, others will think that he is a sinner." This sort of revelation is known as Kashf (كشف), which is bestowed on the Prophets, but the Sahabas (Radhiyallaho anhum) also were able to attain it as a result of their company with and their nearness to Rasulullah (Sallallaho alaihe wasallam). Hundreds of incidents can be cited as a proof thereof. Even the Sufis often develop this quality through their spiritual labour, as a result of which they are able to understand what the rocks and animals hymn and speak. But according to the authentic scholars, proficiency in this line is not necessarily proof of one's high spiritual attainment or nearness to Allah. Whoever labours and strives for this can develop it, irrespective of whether he attains nearness to Almighty Allah or not; therefore, the true religious authorities do not attach any importance to it. On the other hand, they regard it as harmful in the respect that the novice gets so much absorbed and involved into it that it acts as a hindrance to his spiritual progress. I know this about some disciples of Maulana Khalil Ahmad (Rahmatullah alaih) when they happened to develop a sort of Kashf that to prevent its further progress Maulana (Rahmatullah alaih), stopped them from doing all sorts of zikr. Moreover, the scholars avoid development of Kashf, because it leads to the disclosure to them of the sins of others, which is against their liking.

Allamah Sha'raani has related in his book "Meezaanul Kubra" about Hadhrat Imam Abu Hanifa (Rahmatullah alaih) that when he happened to see somebody performing ablution, he could also see the sins that were being washed away in the water, so much so that he could even distinguish whether the washed off sins were major or minor sins or merely undesirable deeds, just as one is able to see the material things. Once he happened to go into the place of wudhu in the main mosque of Koofa, where a young man was performing wudhu. After looking at the water used by him, he quietly advised him, "My brother! make taubah from disobeying your parents," which he did. Then he saw another person and said to him, "My brother! refrain from adultery, it is a major sin," and the man made taubah from adultery. He saw that the water used by yet another man indicated the sins of drinking and sinful amusement. He advised the man accordingly, who also

made taubah then and there. Afterwards, Hadhrat Imam Abu Hanifa (Rahmatullah alaih) prayed, "O Allah! take away this thing from me. I do not want to see the shortcomings of other people." His prayer was accepted by Almighty Allah, and he got relieved of this power. It is related that it was during that earlier period that he had declared the water once used for wudhu to have become polluted; when he saw the dirt and bad smell of sins in it, he could not regard it otherwise. After he was relieved of this power, he also gave up declaring this water as polluted.

It is related of a disciple of our Shaikh Maulana Abdur Rahim Raipuri (Rahmatullah alaih), may Allah enlighten his grave, that for days together, he could not go out to answer the call of nature, because he found spiritual light prevailing all over. Similarly, there are hundreds and thousands of incidents proving beyond any doubt that those who are blessed with Kashf can see hidden things, according to the degree of their attainment.

Hadith No. 13

(١٣) عَنْ اُمِّ هَانِئٍ رَضِىَ اللهُ عَنْهَا قَالَتْ مَرَّ بِىْ رَسُوْلُ اللهِ ﷺ فَقُلْتُ يَارَسُوْلَ اللهِ قَدْ كَبُرْتُ وَضَعُفْتُ اَوْ كَمَا قَالَتْ فَمُرْنِىْ بِعَمَلٍ اَعْمَلُهُ وَاَنَا جَالِسَةٌ قَالَ سَبِّحِى اللهَ مِائَةَ تَسْبِيْحَةٍ فَاِنَّهُ تَعْدِلُ لَكِ مِائَةَ رَقَبَةٍ تُعْتِقِيْنَهَا مِنْ وُلْدِ اِسْمٰعِيْلَ وَاَحْمَدِىْ اللهَ مِائَةَ تَحْمِيْدَةٍ فَاِنَّهَا تَعْدِلُ لَكِ مِائَةَ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ تَحْمِلِيْنَ عَلَيْهَا فِىْ سَبِيْلِ اللهِ وَكَبِّرِىْ اللهَ مِائَةَ تَكْبِيْرَةٍ فَاِنَّهَا تَعْدِلُ لَكَ مِائَةَ بَدَنَةٍ مُقَلَّدَةٍ مُتَقَبَّلَةٍ وَهَلِّلِىْ اللهَ مِائَةَ تَهْلِيْلَةٍ قَالَ اَبُوْ خَلَفٍ اَحْسِبُهُ قَالَ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَلَايُرْفَعُ لِاَحَدٍ عَمَلٌ اَفْضَلُ مِمَّا يُرْفَعُ لَكَ اِلَّا اَنْ يَّاتِىَ بِمِثْلِ مَا اَتَيْتِ

رواه احمد باسناد حسن واللفظ له والنسائى ولم يقل ولايرفع الى اٰخره والبيهقى بتمامه وابن ابى الدنيا فجعل ثواب الرقاب فى التمحيد والفرس فى التسبيح وابن ماجة بمعناه باختصار والطبرانى فى الكبير بنحو احمد ولم يقل احسبه وفى الاوسط باسناد حسن بمعناه كذا فى الترغيب باختصار قلت رواه الحاكم بمعناه وصححه وعزاه فى الجامع الصغير الى احمد والطبرانى والحاكم ورقم له بالصحة وذكره فى مجمع الزوائد بطرق وقال اسانيد هم حسنة وفى الترغيب ايضا عن ابى امامة مرفوعا بنحو حديث الباب مختصرا وقال رواه الطبرانى ورواته رواة الصحيح خلاسليم بن غثمان الفوزى يكشف حاله فانه لايحضرنى الأن فيه جرح ولاعدالة ه وفى الباب عن سلمىٰ ام بنى ابى رافع

قَالَتْ يَارَسُوْلَ اللهِ اَخْبِرْنِىْ بِكَلِمٰتٍ وَلَاتُكْثِرْ عَلَىَّ الحديث مختصرًا وفيه التكبير والتسبيح عشرًا عشرًا و اَللّٰهُمَّ اغْفِرْلِىْ عشرًا قال المنذرى رواه الطبرانى ورواته محتج بهم فى الصحيح ه قلت وبمعناه عن عمرو بن شعيب عن ابيه عن جده مرفوعا بلفظ مَنْ سَبَّحَ لِلّٰهِ مِأَـةً بِالْغَدَاةِ وَمِائَةً بالْعَشِىِّ كَانَ كَمَنْ حَجَّ مِائَةَ حَجَّةٍ الحديث ، وجعل فيه التحميد كمن حمل على مائة فرس والتهليل كمن اعتق مائة رقبة من ولد اسمٰعيل ذكره المشكوٰة برواية الترمذى وقال حسن غريب

Hadhrat Umme Haani (Radhiyallaho anha) related that once Rasulullah (Sallallaho alaihe wasallam) paid her a visit, when she said to him, "O Rasulullah! (Sallallaho alaihe wasallam) I have grown very old and weak. Tell me something that I may be able to do while sitting." Rasulullah (Sallallaho alaihe wasallam) said to her, "Hymn (سُبْحَانَ اللهِ) one hundred times and you will get a reward as if you set free one hundred Arab slaves; hymn (اَلْحَمْدُ لِلّٰهِ) one hundred times, which will fetch you a reward as if you present a hundred horses, fully equipped, for the Jihaad; hymn (اَللهُ اَكْبَرُ) hundred times, which is as if you sacrificed a hundred camels for the sake of Allah; and hymn (لَآاِلٰهَ اِلَّا اللهُ) a hundred times, the reward of which will fill the whole space between the earth and the sky. There is no other commendable action that can surpass it." Hadhrat Salma (Radhiyallaho anha) the wife of Abu Raafe' (Radhiyallaho anho) had also requested Rasulullah (Sallallaho alaihe wasallam) to prescribe her some zikr which may not be very lengthy. Rasulullah (Sallallaho alaihe wasallam) advised her, "Recite (اَللهُ اَكْبَرُ) ten times, because Almighty Allah says in reply, "It is for Me," recite (سُبْحَانَ اللهِ) ten times, because Almighty Allah says in reply, "It is for Me", and then recite (اَللّٰهُمَّ اغْفِرْلِىْ) (O Allah! forgive me) ten times, because then Allah says, "Yes, I have forgiven you." If you recite (اَللّٰهُمَّ اغْفِرْلِىْ) ten times, Almighty Allah will also say each time, "I have forgiven you." What a brief and easy zikr has been proposed by Rasulullah (Sallallaho alaihe wasallam) for old and weak people, especially the women. It is very brief and involves no labour or going about, and yet what tremendous reward is promised for it. It is really a pity if we fail to earn this high reward.

Hadhrat Umme Sulaim (Radhiyallaho anha) has narrated that she also requested Rasulullah (Sallallaho alaihe wasallam) to prescribe for her something that she should recite before her supplication to Allah at the time of salaat, and that she was told, "Recite (سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ) and (اَللهُ اَكْبَرُ) ten times each, and then pray for what you like, Allah will say; "Yes, Yes, I accept it." How simple and common are these words, that no effort is required to memorize them. We talk all sorts of rubbish throughout the day but if, while doing our business or sitting in the shop, or working on the field, we hymn this zikr as well, then along with work for the earthly life we can also earn a lot of wealth for the next life.

Hadith No. 14

(١٤) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اِنَّ لِلّٰهِ مَلٰٓئِكَةً يَطُوْفُوْنَ فِى الطُّرُقِ يَلْتَمِسُوْنَ اَهْلَ الذِّكْرِ فَاِذَا وَجَدُوْا قَوْمًا يَذْكُرُوْنَ اللهَ تَنَادَوْ هَلُمُّوْا اِلٰى حَاجَتِكُمْ فَيَحُفُّوْنَهَا بِاَجْنِحَتِهِمْ اِلَى السَّمَآءِ فَاِذَا تَفَرَّقُوْا عَرَجُوْا وَصَعِدُوْا اِلٰى السَّمَاءِ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ يَعْلَمُ مِنْ اَيْنَ جِئْتُمْ فَيَقُوْلُوْنَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَّكَ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيَحْمَدُوْنَكَ فَيَقُوْلُوْنَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَّكَ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيَحْمَدُوْنَكَ فَيَقُوْلُ هَلْ رَاَوْنِىْ فَيَقُوْلُوْنَ لَا فَيَقُوْلُ كَيْفَ لَوْ رَأَوْنِىْ فَيَقُوْلُوْنَ لَوْ رَأَوْكَ كَانُوْا اَشَدَّ لَكَ عِبَادَةً وَاَشَدَّلَكَ تَمْجِيْدًا وَاَكْثَرَ لَكَ تَسْبِيْحًا فَيَقُوْلُ فَمَايَسْأَلُوْنَ فَيَقُوْلُوْنَ يَسْأَلُوْنَكَ الْجَنَّةَ فَيَقُوْلُ وَهَلْ رَأَوْهَا فَيَقُوْلُوْنَ لَا فَيَقُوْلُ فَكَيْفَ لَوْ رَأَوْهَا فَيَقُوْلُوْنَ لَوْ اَنَّهُمْ رَأَوْهَا كَانُوْا اَشَدَّ عَلَيْهَا حِرْصًا وَاَشَدَّ لَهَا طَلَبًا وَاَعْظَمَ فِيْهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّذُوْنَ فَيَقُوْلُوْنَ يَتَعَوَّذُوْنَ مِنَ النَّارِ فَيَقُوْلُ وَهَلْ رَأَوْهَا فَيَقُوْلُوْنَ لَافَيَقُوْلُ فَكَيْفَ لَوْ رَأَوْهَا فَيَقُوْلُوْنَ لَوْ اَنَّهُمْ رَأَوْهَا كَانُوْا اَشَدَّ مِنْهَا فِرَارًا وَاَشَدَّ لَهَا مَخَافَةً فَيَقُوْلُ اُشْهِدُكُمْ اَنِّىْ قَدْ غَفَرْتُ لَهُمْ فَيَقُوْلُ مَلَكٌ مِّنَ الْمَلٰٓئِكَةِ فُلَانٌ لَيْسَ مِنْهُمْ اِنَّمَا جَاءَ لِحَاجَةٍ قَالَ هُمُ الْقَوْمُ لَايَشْقٰى بِهِمْ جَلِيْسُهُمْ رواه البخارى ومسلم والبيهقى فى الاسماء والصفات كذا فى الدر والمشكوٰة

Rasulullah (Sallallaho alaihe wasallam) had said:

"There is a class of angels who keep going about on the pathways, and wherever they find some people

engaged in the zikr of Allah, they call each other and gather round them, and pile up over each other right upto the sky. When that assembly for zikr is over, the angels ascend to the Heavens and then Almighty Allah, in spite of knowing everything, asks them where they had come from? They submit that they have come from such and such group of His bondsmen, who were busy in hymning His Glory, His Grandeur, His Greatness and His Praise. Allah says, "Have those people seen Me?" "No, our Lord", confirm the angels. "How would they have acted if they had actually seen me?" "They would have busied themselves with even greater zeal in praying to You and in hymning Your praise and Glory," submit the angels. "What do they demand?" "They want Paradise", reply the angels. "Have they ever seen Paradise?" says Almighty Lord. "No our Lord" say the angels. "If they had seen it, how would they have acted?" says Almighty Allah. "Their zeal, yearning, and their prayers for it would have been even greater," submit the angels. "What were they seeking refuge from?" says Almighty Allah. "They were seeking refuge from Hell", say the angels. "Have they seen the Hell?" "They have not seen it." "How would they have acted if they had seen it?" says Allah. "They would have been more scared of it, and would have tried more for protection against it," say the angels. Then Almighty Allah says, "Allright then, all of you bear witness that I grant forgiveness to all those present in that assembly." One angel says, "O Allah! a person happened to be there only by chance; he had come for some other business and had not taken part in what they did." Almighty Allah says, "That group was so blessed that whosoever happened to sit with them, even by the way, is not deprived of the blessings (and thus he is also forgiven)."

It is described in several ahaadith that there is a group of angels who go about in search of assemblies and individuals engaged in zikr, and wherever they find them, they sit near them and listen to their zikr. This subject matter is already included in Hadith No. 8 in Chapter I, wherein it is also explained why Almighty Allah praises these persons in the presence of the angels.

The submission by an angel that there was, in that assembly, a person who had come there on his private busi-

ness was only a statement of facts, because on that occasion those angels were acting as the witnesses that those people were engaged in prayers and zikr of Allah. That is why they had to clarify the position, lest there should be any objection. But it is the extreme benevolence of Allah that, because of the blessed people engaged in zikr, a man who is sitting near them by the way is not deprived of the blessings. Almighty Allah says in His Book:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوْا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (توبة ع ١٥)

"O you who believe! fear Almighty Allah and be with the truthful.

The Sufis say, "Remain with Almighty Allah, and if this is not possible, then be in the society of those persons who remain with Almighty Allah." Remaining with Almighty Allah means (as given in the book of Bukhari Shareef): Almighty Allah says, "By means of non-obligatory prayers, My bondman keeps on getting nearer and nearer to Me, till I make him My beloved, and at that stage I become his ears with which he listens, his eyes with which he sees, his hands with which he holds, his feet with which he walks; and whatever he begs of Me I grant him." That Allah becomes his hands and feet, etc., means that he performs his actions for earning the pleasure and love of Allah and that he does not do anything against the will of Allah. The books of history relate the lives of many sufis of this level. A booklet, known as 'Nuzhatul Basaateen' is specially devoted to the account of such Sufis.

Sheikh Abu Bakr Kattaani (Rahmatullah alaih) related, "Once, at the time of Hajj, there was a gathering in Mecca of some Sufis, the youngest among whom was Junaid Baghdadi (Rahmatullah alaih). In that gathering, there was a discussion on the subject of 'Love of Allah' and as to who is the lover of Allah! Many of them expressed their views on the subject, but Junaid Baghdadi (Rahmatullah alaih) kept quiet. He was pressed to say something. With his head bowed down and tears in his eyes, he said, "A lover (of Allah) is he who forgets his own self, remains engaged in Allah's zikr with due regard to all its requirements; sees Allah with the eyes of his heart, which is burnt by the heat of Allah's fear; Allah's zikr intoxicates him like a cup of wine, he speaks the word of Allah as if Almighty Allah

speaks through his mouth; if he moves he does so under the command of Allah; he derives peace of mind only through obedience to Allah; and when such a stage is reached, his eating, drinking, sleeping, awaking and, in short, all his actions are for the pleasure of Allah; he neither pays any heed to the worldly customs, nor does he attach any importance to adverse criticism by the people."

Hadhrat Sa'eed bin Musayyib was a well known Tabi'ee, and is counted as a great Muhaddith. A person named Abdullah bin Abi Widaa-ah, who used to go to him very often, related as follows: "I could not go to him for a few days. Then when I went, Hadhrat Sa'eed asked me where I had been. I told him that my wife had died and that I remained busy on that account. He said, "Had you informed me, I could have also joined the funeral." When, after a little while, I got up to leave he said, 'Have you married again?" I replied, 'Who would marry a penniless person such as I am?" He said that he would arrange it, and there and then he read out the marriage sermon and solemnised my nikaah (marriage declaration) with his own daughter, fixing the mehr (jointure) at a paltry sum of eight or ten annas" (This small amount as mehr may be permissible according to them, as it is according to some Imams, but according to Imam Abu Hanifa (Rahmatullah alayh) a sum less than two rupees and eight annas is not permissible). "After the nikaah, I left the place. Only Almighty Allah knows how overjoyed I was; in my happiness, I was thinking where from to borrow the money for expenses to bring the wife to my house. I remained absorbed in these thoughts till it was evening. I was keeping a fast, and I broke it at sunset. After the evening prayer, I reached home and, lighting the lamp, I started eating my bread with olive oil, when somebody knocked at the door. Who is there? said I, "Sa'eed", came the reply. I started thinking which Sa'eed it was. It did not occur to me that it could be Hadhrat Sa'eed, because for forty years he had never been to any place except the mosque and his own house. I was surprised to see him standing outside, and submitted that he should have called for me. He replied, 'It was proper for me to come. I thought that since you have been married, you should not be alone in your house. I have, therefore, brought your wife to live with you. Saying this, he sent his daughter in, closed the door and went away. The girl, being overwhelmed with modesty, fell down on the ground. I

bolted the door from inside, removed the bread and olive oil from near the lamp lest she should see it, climbed up on the roof of my house and called out to my neighbours. When people gathered, I told them that Hadhrat Sa'eed had given his daughter to me in marriage, and that he had just then himself brought her and left her in my house. They were all greatly surprised, and exclaimed, 'Is it true that she is already in your house? 'Yes,' confirmed I. The news spread and also reached my mother, who at once came there and said, 'If you touch her for three days, I will not see your face; in three days we will make all the preparations. After three days, when I met the girl, I found her extremely beautiful. She was a Hafiz of the Qur'an, very conversant with the Sunnat of the Prophet (Sallallaho alaihe wasallam) and well acquainted with her obligations to her husband. For one month, neither Hadhrat Sa'eed came to me, nor I went to him. After one month, when I went to him there was a big gathering. After wishing salaam to him, I sat down. When all others left, he asked me how I found my wife. I replied, 'She is most excellent, so that friends are pleased to see her and foes become envious,' He further said, 'If you find anything undesirable, you may use a stick to rectify it.' After I returned from there, he sent me through a special messenger a gift of twenty four thousand dirhams (which comes to about five thousand rupees). This girl had been demanded by King Abdul Malik bin Marwaan for marriage with his son, Waleed, who was the crown prince, but Hadhrat Sa'eed had declined the offer. In this way, he had incurred the wrath of King Abdul Malik, who on some other pretext got him punished with a hundred lashes in bitter cold, and then had a pitcher of cold water poured on him."

Hadith No. 15

(١٥) عَنْ اِبْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ كُتِبَتْ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَمَنْ اَعَانَ عَلٰى خُصُوْمَةٍ بَاطِلٍ لَمْ يَزَلْ فِىْ سَخَطِ اللّٰهِ حَتّٰى يَنْزِعَ وَمَنْ حَالَتْ شَفَاعَتُهُ دُوْنَ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ فَقَدْ ضَادَّ اللّٰهَ فِىْ اَمْرِهٖ وَمَنْ بَهَّتَ مُؤْمِنًا اَوْ مُؤْمِنَةً حَبَسَهُ اللّٰهُ فِىْ رَدْغَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ حَتّٰى يَخْرُجَ مِمَّا قَالَ وَلَيْسَ

بِخَارِجٍ رواه الطبرانی فی الکبیر والاوسط ورجالهما رجال الصحیح کذا فی مجمع الزوائد قلت اخرجه ابو داود بدون ذکر التسبیح فیه

Rasulullah (Sallallaho alaihe wasallam) said, "Whosoever recites (سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللهُ اَللهُ اَكْبَرُ) will be rewarded with ten virtues for each letter thereof. Whosoever supports an unjust party in a dispute incurs the wrath of Allah, until he repents and does toubah. Whosoever intercedes to prevent infliction of punishment awarded according to Islamic law is considered to oppose Almighty Allah, and whosoever slanders a Muslim, man or woman, will in the Hereafter be imprisoned in Radghatul Khabal (a deep part of Hell), until he gets exonerated from this sin, which will hardly be possible there."

Backing an unjust cause has nowadays become our second nature. In spite of knowing that we are at fault, we become unjust and partial for the sake of our relatives and our party. We are not afraid of the wrath, displeasure, and punishment of Almighty Allah, when our relatives and friends are involved. Not to speak of telling them that they should desist from committing wrong, we cannot even keep quiet and remain neutral, but we go to the extreme in supporting them. If anybody puts up a claim against them, we try to oppose him. If a friend of ours commits theft, wrongs somebody, or indulges in adultery, we encourage and help him in all possible ways. Is this according to the dictates of our faith and religion? Is this according to Islám that we feel proud of? Do we not thus degrade our Islam in the eyes of others, and degrade ourselves before Almighty Allah? It is stated in one hadith that one who deals or fights with somebody on the basis of sectionalism (racialism) is not one of us. According to another hadith, sectionalism means to help one's own people in their wrong cause.

"Radghatul Khabal" is the mud formed by the blood and puss of those in Hell. How dirty and horrible would be that place where such people who do slander against the Muslims will be imprisoned. In this life, we take it very lightly to talk against whosoever we like, but we will realise the gravity of our offence in the Hereafter when we will be required to justify and prove whatever we have said here, and the proof given there will have to be acceptable

from the Shariat point of view. Fluent talk based on lies will be of no avail there. What we talk here and what the actual reality is will all be known there. Rasulullah (Sallallaho alaihe wasallam) had said, "Sometimes one talks merely to amuse others, but because of it he is thrown into Hell to a depth which exceeds the distance between the earth and the sky. A slip of the tongue is fraught with more dangers than the slip of the foot." It is said in one hadith, "Whosoever reproaches somebody else for his sin will find himself involved in it before his death." Imam Ahmad (Rahmatullah alaih) explained that this hadith implies such sins from which the sinner has done toubah. Hadhrat Abu Bakr (Radhiyallaho anho) used to pull his tongue and say, "You are the cause of our woes." Ibn Munkadir, a famous Muhaddith, and a Taabi'ee was seen weeping when he was about to die. Someone asked why he wept. He replied, "I do not remember to have committed any sin, but I might have said something which, though ordinary in my opinion, may turn out to be something very serious before Almighty Allah."

Hadith No 16

(١٦) عَنْ اَبِیْ بَرْزَةَ الْاَسْلَمِیِّ رَضِیَ اللهُ عَنْهُ قَالَ كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ بِاٰخِرِهٖ اِذَا اَرَادَ اَنْ يَّقُوْمَ مِنَ الْمَجْلِسِ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ فَقَالَ رَجُلٌ يَارَسُوْلَ اللهِ اِنَّكَ لَتَقُوْلُ قَوْلًا مَاكُنْتَ تَقُوْلُهُ فِيْمَا مَضٰى قَالَ كَفَّارَةٌ لِّمَا يَكُوْنُ فِی الْمَجْلِسِ رواه ابن ابی شیبة وابو داود والنسائی والحاکم وابن مردویه کذا فی الدر وفیه ایضا بروایة ابن ابی شیبة عن ابی العالیة بزیادة علمنیهن جبرئیل علیه السلام

In the closing period of his life, whenever Rasulullah (Sallallaho alaihe wasallam) got up from a meeting, he used to recite

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

"Glory to Thee, O Allah, with the highest of Praises; I bear witness that there is none worthy of worship except Thee, I seek Thy forgiveness and turn to Thee."

Someone said, "It is only nowadays that it has become customary with you to recite this prayer, but it was not so before." Rasulullah (Sallallaho alaihe wasallam) said, "It is the kaffaarah (atonement) of the meeting". According to another version Rasulullah (Sallallaho alaihe wasallam) had said, "These words constitute the kaffaarah of the meeting, and were taught to me by Hadhrat Jibraa-eel (Alayhis salaam)."

Hadhrat Aa-ishah (Radhiyallaho anha) also related, "Whenever Rasulullah (Sallallaho alaihe wasallam) got up from a meeting, he used to recite:

سُبْحَانَكَ اللّٰهُمَّ رَبِّىْ وَبِحَمْدِكَ لَآاِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

When I asked him the reason for reciting this duaa so often, he said, "If a person recites it at the end of a meeting, then all his slips during the meeting are forgiven". We are all liable to do some irrelevant and useless talk during a meeting. This duaa is very brief, but whosoever recites either of the two versions of this duaa will get saved from the adverse results of that meeting. The Almighty Lord has provided so many facilities for our benefit.

Hadith No 17

(١٧) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَّذِيْنَ يَذْكُرُوْنَ مِنْ جَلَالِ اللّٰهِ مِنْ تَسْبِيْحِهٖ وَتَحْمِيْدِهٖ وَتَكْبِيْرِهٖ وَتَهْلِيْلِهٖ يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِىٌّ كَدَوِىِّ النَّحْلِ يَذْكُرُوْنَ بِصَاحِبِهِنَّ اَلَا يُحِبُّ اَحَدُكُمْ اَنْ لَّايَزَالَ لَهٗ عِنْدَ اللّٰهِ شَىْءٌ يُّذْكَرُبِهٖ رواه احمد والحاكم وقال صحيح الاسناد قال الذهبى موسى بن سالم قال ابو حاتم منكر الحديث ولفظا الحاكم كَدَوِىِّ النَّحْلِ يَقُلْنَ لِصَاحِبِهِنَّ اَلَا يُحِبُّ اَحَدُكُمْ اَنْ لَّايَزَالَ لَهٗ عِنْدَ اللّٰهِ شَىْءٌ يُّذْكَرُبِهٖ رواه احمد والحاكم وقال صحيح الاسناد قال الذهبى موسى بن سالم قال ابو حاتم منكر الحديث ولفظ الحاكم كَدَوِىِّ النَّحْلِ يَقُلْنَ لِصَاحِبِهِنَّ واخرجه بسند اٰخر وصححه على شرط مسلم واقره عليه الذهبى وفيه كدوى النحل يذكرون بصاحبهن

Rasulullah (Sallallaho alaihe wasallam) said, "When a person hymns the greatness of Allah, i.e. recites

سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ اَللّٰهُ اَكْبَرُ لَآاِلٰهَ اِلَّا اللّٰهُ

these kalimahs revolve round the Arsh with a low humming tone, and mention the name of the reciter. Do not you wish that there should be somebody near Almighty Allah to mention and recommend you before Him?" Persons who seek an approach to the rulers, and hanker after position, get overwhelmed with joy and feel so proud if they are praised before a governor, not to speak of the king or the minister or even the viceroy, even though such a recommendation does not result in any benefit to them. That no gain results is clear because even if they get some lift in status, they have to spend comparatively far more in getting it through such recommendation. In order to approach the high officials, some people squander their property, get involved in debt, incur the enmity of others and thus disgrace themselves in so many ways. All this is experienced during the election period.

On the other hand, just imagine the blessings and honour of one's name being mentioned before the Arsh of Almighty Allah, the Lord of Lords, who controls this world as well as the Hereafter, and in fact everything in all the universe, Who controls the hearts of the kings, Who grants success or failure, gain or loss; so that, all the people of the world including the rulers and the ruled, the kings and their subjects, cannot harm or help anybody against His will, they cannot give even a drop of water to anybody if He does not will it. No worldly wealth or honour can be compared to this blessing that one's name should be mentioned with favour before such a Supreme Lord. If a person attaches more importance to any worldly honour, he does a great wrong to himself.

Hadith No. 18

(١٨) عَنْ يُّسَيْرَةَ رَضِىَ اللّٰهُ عَنْهَا وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُوْلُ اللّٰهِ ﷺ عَلَيْكُنَّ بِالتَّسْبِيْحِ وَالتَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْاَنَامِلِ فَاِنَّهُنَّ مَسْئُوْلَاتٌ مُّسْتَنْطِقَاتٌ وَلَاتَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ رواه الترمذى وابى داود كذا فى المشكوٰة وفى المنهل اخرجه ايضا احمد والحاكم اه وقال الذهبى فى تلخيصه صحيح وكذا رقم له بالصحة فى الجامع الصغير وبسط صاحب الاتحاف فى تخريجه وَقَالَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو رَضِىَ اللّٰهُ عَنْهُ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ التَّسْبِيْحَ رواه ابو داود والنسائى والترمذى وحسنه والحاكم كذا فى الاتحاف وبسط فى تخريجه ثم قال قال الحافظ معنى العقد المذكور فى الحديث احصاء العدد وهو

اصطلاح العرب بوضع بعض الانامل على بعض عقد انملة اخرى فالاحاد والعشرات باليمين والمئون والالاف باليسار اه

Hadhrat Yaseerah (Radhiyallaho anha) one of the Muhajir women, related that Rasulullah (Sallallaho alaihe wasallam) had said, "Make it a point to hymn (تسبيح) and (تهليل) and to sanctify Allah through reciting the words (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ) or (سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ) and counting on your fingers, because the fingers will also be questioned, on the Day of Judgement, about the deeds performed by them and will speak out what they did. You should not neglect doing zikr of Allah, otherwise you would get deprived of His Mercy.

Note:

On the Day of Judgement, the body of a person, nay, his hands, feet, and every limb will be questioned about the good and bad actions performed by them, as stated in the Holy Qur'an at so many places. At one place, it is stated

يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ (الاية نور ع٣)

The day when their tongues, hands and feet will stand witness against them about the sins they committed.

At another place, it is said:

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللهِ اِلَى النَّارِ (الايات حم سجدة ع ٣)

At this place, the subject matter is decribed in several aayaat, which are translated as follows:

"On that Day (Day of Judgement), the enemies of Allah will be driven towards Hell. Then they will be checked at one place, till they have all reached near the Hell. At that time, their ears, eyes, skin, etc, will bear witness against them, (and will tell the sins committed through these by each person). At this, those people will (in utter surprise) say to them, "Why do you give witness against us?" (it was for you that, in the worldly life, we indulged in sins? These organs will reply, "Allah has given us speech, as He gave speech to all the things. It is He Who created you the first time, and unto Him you have returned."

There are many ahaadith that describe this sort of testimony. In one hadith, it is stated, "On the Day of Resurrection, the non-believer in spite of knowing his own sins will deny that he had ever committed them. He will be told that his neighbours stand witness against him. He will reply that the neighbours tell lies out of enmity against him. He will be told that his own kith and kin testify against him, but he will say that they are also false. Then his own limbs will be made to give evidence against him. According to one hadith, the thigh will be the first to testify the evil deeds committed by it.

It is stated in one hadith, "The last one to cross the Siraat Bridge will pass stumbling to this side and that side, as a child does when his father gives him a beating. The angels will ask him whether he would confess his sins if he were helped to cross it with ease. He will promise that he will tell the real truth, and he will swear by Allah that he will not hide any fact. The angels will make him stand erect and pass the Siraat Bridge. When he has crossed over, he will be asked by the angels to give his statement. Thinking that, if he confesses, he may be sent back to Hell, he will flatly deny having committed any bad deed. The angels will tell him that they can produce witnesses against him. He will look around, and as there will be nobody, he will think that since everybody has now reached his destination, no witness can be available against him, and therefore, he will agree to face witnesses. His own limbs will be asked to tell the truth, and when they start speaking he will be left with no alternative but to make a confession. Then he will say, "There are many serious sins that are still to be told." Almighty Allah will then say that he has been granted forgiveness.

It is thus a matter of necessity for us that we should make our limbs do as many good acts as possible. So that these may as well give witness in our favour. It is for this reason that Rasulullah (Sallallaho alaihe wasallam) had ordered (his followers) to count zikr on the fingers. For the same reason, it is ordered in another hadith that we should go to the mosque very frequently, so that the foot-prints will bear witness in our favour, and reward is granted for these.

How fortunate are the people against whom there is nobody to stand witness, either because no sins are com-

mitted or because these were washed off through toubah, etc, and who (on the other hand) have hundreds and thousands of witnesses to testify their good deeds and virtues. The easy way to become one of such people is: Firstly, if a sin happens to be committed, it should be got wiped out at once by means of toubah (because in this way the sin becomes extinct, as stated in Hadith No 33 of Section II, Chapter II) and secondly, the virtues should be accumulated in the account of deeds and there should be witnesses to testify to them, the limbs used for good deeds will all stand witness in one's favour.

Counting (of zikr) on the fingers by Rasulullah (Sallallaho alaihe wasallam) himself is mentioned in various words in several ahaadith. Hadhrat Abdullah bin Amr (Radhiyallaho anho) related that the Holy Prophet (Sallallaho alaihe wasallam) used to hymn Allah's glory with counting on his fingers.

In the hadith under discussion, there is warning against neglecting zikr of Allah, which deprives one of His Mercy. It is thereby learnt that the people who neglect zikr are ignored in respect of the Mercy of Almighty Allah. It is said in the Holy Qur'an, "You remember Me, then I will remember you (with My Mercy)." Almighty Allah has thus conditioned His granting of favours on doing His zikr. The Holy Qur'an says:

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ (زخرف ع ٤)

"And a person who intentionally closes his eyes against Allah's zikr (which may be recitation of the Qur'an or any other zikr), We appoint a devil on him, who remains with him all the time and who (with other such devils) keeps on misleading all such people (as have become blind to Allah's zikr), and yet they deem they are rightly guided."

It is stated in one hadith that a devil is appointed to remain with every person. In the case of a non-believer, he takes part in everything he does, he is with him even when he eats, drinks and sleeps. In the case of a believer he remains at some distance, but is always on the lookout for a chance to attack him unawares when he is not doing zikr of Allah. Allah says at another place in the Holy Qur'an:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ (الى اخر السورة)
(منفقون ع ٢)

"O, you who believe! Let not your wealth or your children (and other similar things) distract you from remembrance of Allah. Those who do so are the losers. And spend of that wherewith We have provided you, before death overtakes one of you and then he says, My Lord: if only Thou wouldst give me respite for a little while, then I would give alms and be amongst Thy good bondsmen, But Almighty Allah reprieves no soul when its time has come and Allah is aware of all that you do."

There are some people who do not neglect remembrance of Allah at any time. Hadhrat Shibli (Rahmatullah alaih) writes, "I happened to see a lunatic on whom some boys were throwing stones. I reprimanded the boys, who said, "This man claims that he sees Allah." I went near him and found that he was murmuring something. On listening to him attentively, I heared him saying, "You have done so well to have set these boys after me." I said to him, "These boys accuse you of something." "What do they say?" enquired he. I said, "They say that you claim to see Allah." He yelled a shriek and said, "O Shibli, I swear by Him, who has made me mad in His Love and Who keeps me wandering restlessly sometimes near Him and at times away from Him, if I were to lose sight of Him even for a while, my heart would burst into pieces on account of the pangs of separation." He said this, and ran away reciting the following couplet:

خَيَالُكَ فِيْ عَيْنِيْ وَذِكْرُكَ فِيْ فَمِيْ   وَمَثْوَاكَ فِيْ قَلْبِيْ فَاَيْنَ تَغِيْبُ

Your appearance is constantly before my eyes, your remembrance is always on my tongue, your abode is in my heart, then where can you hide from me.

When Junaid Baghdadi (Rahmatullah alaih) was about to die someone advised him to recite the kalimah. He said, "I have never forgotten it any time; (you should remind it to someone who may have neglected it). When Hadhrat Mumshaad Dinwari (Rahmatullah alaih) was about to die some one prayed to Allah for the grant of such and such blessings to him in Paradise. He smiled, and said, "For the

last thirty years, the Paradise with all its blessings has been appearing before me, but I have not even once diverted my attention from Almighty Allah towards it."

When somebody reminded Hadhrat Royam (Rahmatullah alaih) at the time of his death, to recite the kalimah, he said, "I have no acquaintance with anyone except Almighty Allah." When Hadhrat Ahmad bin Khidhrwayh was about to die, somebody asked him something. With tears in his eyes he said, "For the last ninety five years, I have been knocking at a door which is now about to open. I am not aware whether it will mean good or bad fortune for me; I am too absorbed to talk to anybody at this time."

Hadith No. 19

(١٩) وَعَنْ جُوَيْرِيَّةَ رَضِىَ اللّٰهُ عَنْهَا اَنَّ النَّبِىَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِىَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ اَنْ اَضْحٰى وَهِىَ جَالِسَةٌ قَالَ مَازِلْتِ عَلَى الْحَالِ الَّتِىْ فَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِىُّ ﷺ لَقَدْ قُلْتُ بَعْدَكِ اَرْبَعَ كَلِمَاتٍ ثَلٰثَ مَرَّاتٍ لَوْوُزِنَتْ بِمَاقُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ رواه مسلم كذا فى المشكوٰة قال القارى وكذا اصحاب السنن الاربعة وفى الباب عَنْ صَفِيَّةَ قَالَتْ دَخَلَ عَلَىَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَىَّ اربعة الاف نواة اسبح بهن الحديث اخرجه الحاكم وقال الذهبى صحيح وَعَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ رَضِىَ اللّٰهُ عَنْهُ اَنَّهٗ دَخَلَ مَعَ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اِمْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى اَوْ حَصًى تُسَبِّحُ بِهٖ فَقَالَ اَلَااُخْبِرُكِ بِمَا هُوَ اَيْسَرُ عَلَيْكِ مِنْ هٰذَا اَوْ اَفْضَلُ سُبْحَانَ اللّٰهِ عَدَدَ مَاخَلَقَ فِى السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَاخَلَقَ فِى الْاَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَابَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَاهُوَ خَالِقٌ وَاللّٰهُ اَكْبَرُ مِثْلَ ذٰلِكَ وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ وَلَآاِلٰهَ اِلَّا اللّٰهُ مِثْلَ ذٰلِكَ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ مِثْلَ ذَالِكَ رواه ابو داود والترمذى وقال الترمذى حديث غريب كذا فى المشكوٰة قال القارى وفى نسخة حسن غريب ه وفى المنهل اخرجه ايضا النسائى وابن ماجة وابن حبان والحاكم والترمذى وقال حسن غريب من هٰذا الوجه ه قلت وصححه الذهبى

Hadhrat Juwairiah (Radhiyallaho anha) related, "When Rasulullah (Sallallaho alaihe wasallam) left my house for the morning prayer, I was sitting on the prayer-mat (busy in Allah's zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same position. He asked me whether I had continued in that position right from the time he left in the morning. I replied in the affirmative. He then said, "After I left you, I recited four kalimahs three times which, if compared to all that you have recited since the morning, will be found to outweigh it. These kalimahs are:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

Glory and praise be to Allah equal in number to his creation, according to His will and pleasure, equal in weight to His Arsh and equal in dimensions to His World)."

Hadhrat Sa'ad (Radhiyallaho anho) accompanied Rasulullah (Sallallaho alaihe wasallam) to the house of a Sahabi woman, who had before her some datestones and pebbles, on which she was counting her zikr. Rasulullah (Sallallaho alaihe wasallam) said to her, "May I tell you something which may be easier (or better) than this?

سُبْحَانَ اللّٰهِ عَدَدَ مَاخَلَقَ ....

I glorify Allah equal to the number of His creation in the Heaven, I glorify Allah equal to the number of His creation on the earth, and I glorify Allah equal to the number of His creation in between the two (i.e. between the Heaven and the Earth), and I glorify Allah equal to the number of things He is to create. Likewise I hymn (اَللّٰهُ اَكْبَرُ) (اَلْحَمْدُ لِلّٰهِ) and (لَآاِلٰهَ اِلَّا اللّٰهُ) each the same total number of times."

Mulla Ali Qari has written that the zikr in the words mentioned above is more rewarding because one concentrates on Allah's attributes mentioned therein, and then meditates over them. It is evident that the more one meditates and contemplates over the zikr one does, the better it is. For this very reason, the recitation of even a few aayaat of the Qur'an, with proper contemplation on what is read, is far better than considerably more recitation done without proper understanding.

Some Ulama consider that this zikr is superior because there is in it an expression of one's utter helplessness in respect of counting the praises and favours of Almighty Allah, which is the best form of submission to Him. It is for

this reason that some Sufis say that we commit countless sins, but we recite the name of Allah a limited number of times by counting. This does not mean that we should not count zikr; if it were so, then counting in particular cases would not have been stressed in the ahaadith. In many of the ahaadith, special rewards are promised for doing a particular zikr a specific number of times. It really means that one should not feel contented after completing the specified number, and that after completing the zikr specified for particular timings of the day, one should still remain engaged in other various forms of zikr in one's vacant periods, because zikr is such a precious wealth that it should not be confined to any number or any other limitation.

These ahaadith also indicate the propriety of using a tasbeeh (i.e. a string of beads) for counting the zikr. Some people think this to be an innovation, but this is not correct, because Rasulullah (Sallallaho alaihe wasallam) saw others counting zikr on pebbles and date-seeds, but did not object to it, which proves its justification. Stringing or not stringing these together does not make any difference. Therefore all scholars and jurists have been using it. Maulana Abdul Hay wrote a book named Nuzhatul Fikr on this subject. According to Mullah Ali Qari (Rahmatullah alaih) also the above mentioned hadith provides a complete argument in favour of the commonly used string of beads, because Rasulullah (Sallallaho alaihe wasallam) saw his companions counting on date-seeds and pebbles, and did not disapprove it, which proves its justification, and stringing or not stringing the beads does not make any difference. Therefore, the statement of the people who call this practice an innovation is not reliable. In the terminology of the Sufis, the string of beads is called a scourge for Satan. Someone, once saw a tasbeeh (rosary) in the hands of Hadhrat Junaid Baghdadi (Rahmatullah alaih) at a time when he was at the height of his spiritual glory, and questioned him about it. He replied that he could not give up a thing by means of which he had attained nearness to Allah. It is narrated about many Sahabas (Radhiyallaho anhum) that they kept date-seeds and pebbles for counting zikr. It is related about a Sahabi named Abu Safiyyah (Radhiyallaho anho) that he used to count zikr on small pebbles or stones. It is related about Hadhrat Sa'ad bin Abi Waqqaas (Radhiyallaho anho) that he used (both) datestones as well as

pebbles. Hadhrat Abu Sa'eed (Radhiyallaho anho) is also reported to have used pebbles for counting zikr. It is given in Mirqaat that Hadhrat Abu Hurairah (Radhiyallaho anho) used to count on a string with knots on it. It is mentioned in Sunan Abi Dawood (a book of ahaadith) that Hadhrat Abu Hurairah (Radhiyallaho anho) used to keep a bag full of date-stones and pebbles for counting zikr on these, and that when the bag would get empty, his maid-servant would put these back into the bag and place it near him again. The bag would get empty because the stones after counting were placed outside the bag, till all the stones would get finished, when the maid-servant would put the same stones again into the bag and place it near him. It is also narrated about Hadhrat Abu Darda (Radhiyallaho anho) that he had a bag containing Ajwah date-seeds, on which he would commence zikr after the morning prayer and would continue till all the seeds were finished from the bag.

Hadhrat Abu Safiyyah (Radhiyallaho anho) a slave of Rasulullah (Sallallaho alaihe wasallam) used to have a piece of skin with pebbles spread on it before him, and he would recite zikr on these from morning to mid-day, when this skin with pebbles used to be removed from there, then he would attend to his other needs. After the noon-prayer, the skin was again spread before him, and he would continue zikr on the pebbles till the evening.

The grandson of Hadhrat Abu Hurairah (Radhiyallaho anho) narrated that his grandfather used to have a string with two thousand knots in it, and that he would not go to bed until he had completed doing zikr on these. The daughter of Hadhrat Imam Husain (Radhiyallaho anho) narrated about Hadhrat Fatimah (Radhiyallaho anha) that she had a thread with knots, on which she used to count her zikr.

In the terminology of the Sufis, the tasbeeh is also known as muzakkirah (that which reminds), because when it is held in one's hand there is a sort of urge for doing zikr, and therefore it is termed as such. In this connection a hadith is also narrated through Hadhrat Ali (Radhiyallaho anho) that Rasulullah (Sallallaho alaihe wasallam) had said, "What a good muzakkirah (reminder) is the tasbeeh."

In this connection, a hadith is narrated by Maulana Abdul Hay (Rahmatullah alaih) "Every Sheikh teacher in

my line right upto a pupil of Hadhrat Junaid Baghdadi had bestowed a tasbeeh on his pupil and recommended him to do zikr on it. The pupil of Hadhrat Junaid (Rahmatullah alaih) had stated 'On seeing a tasbeeh in the hand of my Sheikh, I enquired if he still needed the tasbeeh after having reached such a spiritual height. He replied that he had seen this tasbeeh in the hand of his Sheikh, Sirri Saqati (Rahmatullah alaih), and had put the same question to him, and Hadhrat Sirri Saqati (Rahmatullah alaih), had also replied that on seeing a tasbeeh in the hand of his Sheikh, Hadhrat Ma'roof Karkhi (Rahmatullah alaih), he had put the same question to his Sheikh Hadhrat Bishr Haafi, (Rahmatullah alaih) who said that he had also put the question to his Sheikh Umar Makki, (Rahmatullah alaih) who had also stated that he had asked the same question from his Sheikh Hadhrat Hasan Basri (Rahmatullah alaih) as to why he kept a tasbeeh in his hand in spite of his having attained such spritual heights, to which the Sheikh had replied, "It had proved very useful in my initial stages of Tasawwuf and I had made progress by virtue of it; I do not want to leave it in the last stage, when I want to use my heart, tongue, hands, and everything in doing zikr of Almighty Allah." The Muhaddith however have questioned its use.

Hadith No. 20

(٢٠) عَنْ اِبْنِ اَعْبُدٍ قَالَ قَالَ عَلِيٌّ رَضِىَ اللّٰهُ اَلَا اُحَدِّثُكَ عَنِّىْ وَعَنْ فَاطِمَةَ بِنْتِ رَسُوْلِ اللّٰهِ ﷺ وَكَانَتْ مِنْ اَحَبِّ اَهْلِهِ قُلْتُ بَلٰى قَالَ اِنَّهَا جَرَتْ بِالرَّحٰى حَتّٰى اَثَّرَ فِىْ يَدِيْهَا وَاسْتَقَتْ بِالْقِرْبَةِ حَتّٰى اَثَّرَ فِىْ نَحْرِهَا وَكَنَسَتِ الْبَيْتَ حَتّٰى اغْبَرَّتْ ثِيَابُهَا فَاَتَى النَّبِىَّ ﷺ خَدَمٌ فَقُلْتُ لَوْ اَتَيْتِ اَبَاكِ فَسَاَلْتِهِ خَادِمًا فَاَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَّاثًا فَرَجَعَتْ فَاَتَاهَا مِنَ الْغَدِ فَقَالَ مَاكَانَ حَاجَتُكِ فَسَكَتَتْ فَقُلْتُ اَنَا اُحَدِّثُكَ يَارَسُوْلَ اللّٰهِ جَرَتْ بِالرَّحٰى حَتّٰى اَثَّرَتْ فِىْ يَدِيْهَا وَحَمَلَتْ بِالْقِرْبَةِ حَتّٰى اَثَّرَتْ فِىْ نَحْرِهَا فَلَمَّا اَنْ جَاءَكَ الْخَدَمُ اَمَرْتُهَا اَنْ تَاتِيْكَ فَتَسْتَخْدِمَكَ خَادِمًا يَّقِيْهَا حَرَّمَا هِىَ فِيْهِ قَالَ اِتَّقِىْ اللّٰهَ يَافَاطِمَةُ وَ اَدِّىْ فَرِيْضَةَ رَبِّكَ وَاعْمَلِىْ عَمَلَ اَهْلِكِ فَاِذَا اَخَذْتِ مَضْجَعَكِ فَسَبِّحِىْ ثَلٰثًا وَّ ثَلٰثِيْنَ وَاحْمَدِىْ ثَلٰثًا وَّ ثَلٰثِيْنَ وَكَبِّرِىْ اَرْبَعًا وَّ ثَلٰثِيْنَ فَتِلْكَ مِائَةٌ فَهِىَ خَيْرٌ لَّكَ مِنْ خَادِمٍ

قَالَتْ رَضِيْتُ عَنِ اللّٰهِ وَعَنْ رَّسُوْلِهٖ اخرجه ابو داود وَفِى الْبَابِ عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمُرِىِّ اَنَّ اُمَّ الْحَاكِمِ اَوْ ضَبَاعَةَ ابْنَتَي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَتْهُ عَنْ اِحْدٰهُمَا اَنَّهَا قَالَتْ اَصَابَ رَسُوْلُ اللّٰهِ ﷺ سَبْيًا فَذَهَبْتُ اَنَا وَ اُخْتِىْ وَفَاطِمَةُ بِنْتُ رَسُوْلِ اللّٰهِ ﷺ فَشَكَوْنَا اِلَيْهِ مَانَحْنُ فِيْهِ وَسَاَلْنَاهُ اَنْ يَّاْمُرَ لَنَا بِشَيْءٍ مِّنَ السَّبْىِ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ سَبَقَكُنَّ يَتَامٰى بَدْرٍ وَلٰكِنْ سَاَدُلُّكُنَّ عَلٰى مَاهُوَ خَيْرٌ لَّكُنَّ مِنْ ذٰلِكَ تُكَبِّرْنَ اللّٰهَ عَلٰى اَثَرِ كُلِّ صَلٰوةٍ ثَلٰثًا وَّ ثَلٰثِيْنَ تَكْبِيْرَةً وَثَلٰثًا وَّثَلٰثِيْنَ تَسْبِيْحَةً وَ ثَلٰثًا وَّ ثَلٰثِيْنَ تَحْمِيْدَةً وَلَآاِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رواه ابو داود وفى الجامع الصغير برواية ابن منده عن جليس كان يامر نسائه اذا ارادت احداهن ان تنام ان تحمد الحديث ورقم له بالضعف

Hadhrat Ali (Radhiyallaho anho) said to one of his disciples, "May I tell you a story relating to me and my wife, Fatimah (Radhiyallaho anha), the daughter of Rasulullah (Sallallaho alaihe wasallam) and the most beloved one in his family?" "Do tell us," replied the disciple. Hadhrat Ali said, "She used to grind the corn herself, as a result of which there were marks of calluses on her hands. She herself used to fetch the water in a skinbag, the string of which left an impression on her chest. She swept the house herself, so that her clothes remained dirty. Once Rasulullah (Sallallaho alaihe wasallam) received a few slaves, both men and women, and I persuaded Fatimah (Radhiyallaho anha) to go to her father and ask for a servant who could help her in her work. She went but, on seeing a big crowd with Rasulullah (Sallallaho alaihe wasallam), she came back. The next day, Rasulullah (Sallallaho alaihe wasallam) came to our house and asked her why she had gone to him the previous day. She kept silent (out of modesty), so I said, "O Rasulullah! (Sallallaho alaihe wasallam) her hands have become worn out on account of working the grindstone, the skinbag used by her for fetching water has left an impression on her chest, and her clothes remain dirty because of sweeping the house herself. Therefore, I had sent her to ask for a slave so that she would get some relief in her work. Rasulullah (Sallallaho alaihe wasallam) said, "O Fatimah! keep fearing Almighty Allah, discharge your duties to Him, do all the work in the house yourself and at the time of going to bed recite (سُبْحَانَ اللّٰه) 33 times, (اَلْحَمْدُ لِلّٰه) 33 times and (اَللّٰهُ اَكْبَر) 34 times, be-

cause it is better for you than a servant." She said, "I submit to the Will of Allah and the advice of His Prophet (Sallallaho alaihe wasallam)."

According to another hadith, a similar story is related by two cousins of Rasulullah (Sallallaho alaihe wasallam) who, along with his daughter, Fatimah (Radhiyallaho anha), went to him, and told him of their hardships and asked for a servant, Rasulullah (Sallallaho alaihe wasallam) replied to them, "As for giving you a servant, the orphans of the battle of Badr deserve preference over you; but I can tell you something that is better than a servant. After every Salaat, recite the three Kalimahs (i.e. tasbeeh, tahmeed and takbeer) thirty-three times each and then recite once

لاالٰه الا الله وحده لاشريك له له الملك وله الحمد وهو على كل شيء قدير

This will be more useful than a servant."

Rasulullah (Sallallaho alaihe wasallam) recommended this zikr especially to members of his household and his relatives. According to one hadith, he would advise his wives to recite (سبحان الله), (الحمد لله) and (الله اكبر) 33 times each at the time of going to bed.

In the hadith under consideration, he recommended this zikr to face worldly labour and hardship. The reason is apparent that the worldly labour and hardship is not a matter of serious consequence for a Muslim; he is always anxious to provide for the comforts and joys in the life after death. It was therefore that Rasulullah (Sallallaho alaihe wasallam) diverted the attention of his dear ones from the hardships and worries of this life to making provision for the comforts in the Hereafter.

That this particular zikr is most rewarding in the Hereafter has been described in the hadith given in this chapter. The other reason why Rasulullah (Sallallaho alaihe wasallam) recommended these Kalimahs for zikr is that, in addition to spiritual and religious gains, these Kalimahs bring many worldly benefits as well. There are many things in the Book of Allah and in the sayings of Rasulullah (Sallallaho alaihe wasallam) which result not only in spiritual gains but also in worldly benefits. Thus, it is said in one hadith that during the time of Dajjaal the food of the believers will be the same as of the angels, i.e. reciting (سبحان الله) etc., Almighty Allah will satisfy his hunger. This hadith proves that in this life also one can live upon the zikr of Allah, and without eating and drinking anything. When such proficiency can be acquired by the common believers at the time of Dajjaal, it is no wonder that the distinguished ones attain this blessing even at this time. This suggests that instances of some saints having lived without (or on insufficient) food for days together should not be disbelieved or refuted.

It is stated in one hadith that, when fire breaks out anywhere (الله اكبر) should be recited excessively, because it is helpful in extinguishing the fire. It is written in the book His-nul Haseen that if somebody feels difficulty or weariness in doing some job and requires additional strength to overcome his shortcoming, he should recite (سبحان الله) 33 times, (الحمد لله) 33 times and (الله اكبر) 34 times, before going to bed, or each of the three Kalimahs should be recited 33 times or any one of the three may be said 34 times.

Hafiz Ibn Taimiyah (Rahmatullah alaih) has deduced from the ahaadith, in which Rasulullah (Sallallaho alaihe wasallam) instead of giving a servant to Hadhrat Fatimah (Radhiyallaho anha) advised her to recite these Kalimahs, that one who does this zikr with constancy will not get tired while doing laborious jobs. Hafiz Ibn Hajar has stated that, even if he feels somewhat tired, it will not harm him in any way. Mulla Ali Qari stated that it had been well-tried that the recitation of this zikr before going to bed eliminates weariness and increases the strength.

Allamah Suyuti (Rahmatullah alaih) has written in his book Mirqaatus-Sa'ood that the fact that recitation of these Kalimahs is better than a servant is true in respect of the life in the Hereafter as well as in the worldly life; of course, the benefits that will accrue in the Hereafter as a result of this zikr cannot be compared to the meagre usefulness of a servant in this world, and also the strength acquired through doing this zikr enables one to accomplish more than is possible even with the help of a servant.

According to one hadith, Rasulullah (Sallallaho alaihe wasallam) has said, "There are two routines which if followed by a Muslim will enable him to enter Paradise. Both the routines are very easy, but there are very few people who act according to them. One is to recite these three Ka-

limahs ten times each after every salaat. In this way, one glorifies Allah one hundred and fifty times, and thereby earns one thousand and five hundred virtues every day. The second routine is to recite (سُبْحَانَ اللّٰهِ) and (اَلْحَمْدُ لِلّٰهِ) 33 times each, and (اَللّٰهُ اَكْبَرُ) 34 times before going to bed every day. In this way, one does one hundred good deeds, but actually earns one thousand virtues." Someone asked the reason why only a few people are able to act upon this? Rasulullah (Sallallaho alaihe wasallam) said, "At the time of salaat, the devil comes and reminds him of something, which actuates him to get up and go away, and at night the devil reminds him of other necessities, which makes him neglect to recite these Kalimahs."

In these ahaadith, there is one thing specially noteworthy: that Hadhrat Fatimah (Radhiyallaho anha) who would be the leader of women in Paradise, and the daughter of the leader of mankind in both the worlds, used to grind corn flour herself (as a result of which her hands developed calluses on them, would herself fetch the water in the skin waterbag, which left impressions on her chest and would sweep the house herself, so that her clothes remained dirty, and did all other household duties, like cooking meals and preparing bread, etc. Do our womenfolk perform that much labour, or even half of it, with their own hands? It is certainly not so, and our lives have little resemblance with the lives of those whom we profess to be our leaders. It ought to have been that we who claim to be the servants should put in more labour than our masters, but it is a matter of great disappointment that the actual position is quite the reverse.

فَاِلَى اللّٰهِ الْمُشْتَكٰى وَاللّٰهُ الْمُسْتَعَانُ

EPILOGUE

Virtues of Salaatut Tasbeeh and Method of Performing

Now I will describe something that is really very grand, and thereby conclude this part of the book. The Kalimahs mentioned above are very important and very useful from the wordly as well as spiritual points of view, as mentioned in the ahaadith given above. As these Kalimahs are very important and rewarding. Rasulullah (Sallallaho alaihe wasallam) prescribed a special prayer, which is known as Salaatut Tasbeeh (i.e. salaat of these Kalimahs). It is called Salaatut Tasbeeh, because these Kalimahs are recited 300 times during this salaat. Rasulullah (Sallallaho alaihe wasallam) greatly stressed this and persuaded the believers to offer this salaat, as is evident from the following ahaadith:

(١) عَنْ اِبْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُ اَنَّ النَّبِىَّ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَاعَبَّاسُ يَاعَمَّاهُ اَلَا اُعْطِيْكَ اَلَا اَمْنَحُكَ اَلَا اُخْبِرُكَ اَلَااَفْعَلُ بِكَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ اَوَّلَهُ وَاٰخِرَهُ قَدِيْمَهُ وَحَدِيْثَهُ خَطَاَهُ وَعَمَدَهُ صَغِيْرَهُ وَكَبِيْرَهُ سِرَّهُ وَعَلَانِيَتَهُ اَنْ تُصَلِّىَ اَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشْرَةَ ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِىْ سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَّسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذَالِكَ فِيْ اَرْبَعِ رَكَعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِىْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَّمْ تَفْعَلْ فَفِىْ كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَّمْ تَفْعَلْ فَفِىْ كُلِّ شَهْرٍ مَرَّةً فَاِنْ لَّمْ تَفْعَلْ فَفِىْ كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِىْ عُمْرِكَ مَرَّةً رواه ابو داود ، وابن ماجة والبيهقى فى الدعوات الكبير وروى الترمذى عن ابى رافع نحوه كذا فى المشكوٰة قلت واخرجه الحاكم وقال هذا حديث وصله موسىٰ بن عبد العزيز عن الحاكم بن

ابان وقد اخرجه ابوبكر محمد بن اسحٰق وابو داود وعبد الرحمن احمد بن شعيب فى الصحيح ثم قال بعد ماذكر توثيق رواتة واما ارسال ابراهيم بن الحكم عن ابيه فلايوهن وصل الحديث فان الزيادة من الثقة اولى من الارسال على ان امام عصره فى الحديث اسحٰق بن ابراهيم الحنظلى قد اقام هٰذا الاسناد عن ابراهيم بن الحكم ووصله اه قال السيوطى فى اللالى هذا اسناد حسن وما قال الحاكم اخرجه النسائى فى كتابه الصحيح لم نره فى شيء من نسخ السنن لاالصغرىٰ ولاالكبرىٰ

(1) Once Rasulullah (Sallallaho alaihe wasallam) said to his uncle, Hadhrat Abbaas, (Radhiyallaho anho), "O, Abbaas, my uncle! I want to make a special gift to you i.e. to tell you something special, so that if you act upon it Almighty Lord will forgive all your sins, whether old or new, intentional or unintentional, minor or major, open or secret. That action is to offer four rakaats of nafl salaat, and during each rakaat, after you have recited Surah Fatihah, and one more surah, then you should say:

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّٰهِ وَ لَآاِلٰهَ اِلَّا اللهُ وَ اللهُ اَكْبَرُ

15 times, while standing still, then repeat it 10 times when you are in ruku, 10 times when you rise from the ruku, 10 times in the first sajdah, 10 times when you rise from the first sajdah, 10 times in the second sajdah, and ten times when you sit up after the second sajdah. The total in each rakaat comes to 75 times. If possible, you should offer this salaat once everyday, and if you cannot do it daily, then offer it on every Friday, or once a month, or once a year or at least once in your lifetime."

(٢) وَعَنْ اَبِى الْجَوْزَاءِ عَنْ رَجُلٍ كَانَتْ لَهُ صُحْبَةٌ يُرَوْنَ اَنَّهُ عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ قَالَ لِىَ النَّبِىُّ ﷺ اِئْتِنِىْ غَدًا اَحْبُوْكَ وَاُثِيْبُكَ وَاُعْطِيْكَ حَتّٰى ظَنَنْتُ اَنَّهُ يُعْطِيْنِىْ عَطِيَّةً قَالَ اِذَا زَالَ النَّهَارُ فَقُمْ فَصَلِّ اَرْبَعَ رَكْعَاتٍ فَذَكَرَ نَحْوَهُ وَفِيْهِ وَقَالَ فَاِنَّكَ لَوْ كُنْتَ اَعْظَمَ اَهْلِ الْاَرْضِ ذَنْبًا غُفِرَلَكَ بِذٰلِكَ قَالَ قُلْتُ فَاِنْ لَّمْ اَسْتَطِعْ اَنْ اُصَلِّيَهَا تِلْكَ السَّاعَةَ قَالَ صَلِّهَا مِنَ اللَّيْلِ وَالنَّهَارِ رواه ابو داود

(2) A Sahabi narrated, "Once Rasulullah (Sallallaho alaihe wasallam) said to me, 'Come to me tomorrow morning,

I will grant you something; I will give you a special gift.' I thought that I would be given some thing of material value. When I went to him he said to me 'Offer four rakaats of salaat after midday'. Then Rasulullah (Sallallaho alaihe wasallam) explained the method of offering this Salaat (as given in the last hadith). Rasulullah (Sallallaho alaihe wasallam) also told me that even if I were more sinful than all the other people of the world, my sins would be forgiven. I asked him what I should do if, for some reason, I am not able to offer this salaat at the given time. He told me to offer it whenever I could during day or night."

(٣) عَنْ نَافِعٍ عَنْ اِبْنِ عُمَرَ رَضِىَ اللهُ عَنْهُ قَالَ وَجَّهَ رَسُوْلُ اللهِ ﷺ جَعْفَرَ بْنَ اَبِىْ طَالِبٍ رَضِىَ اللهُ عَنْهُ اِلىٰ بِلَادِ الْحَبْشَةِ فَلَمَّا قَدِمَ اِعْتَنَقَهُ وَقَبَّلَهُ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ اَلَا اَهَبُ لَكَ اَلَا اُبَشِّرُكَ اَلَا اَمْنَحُكَ اَلَا اُتْحِفُكَ قَالَ نَعَمْ يَارَسُوْلَ اللهِ قَالَ تُصَلِّىْ اَرْبَعَ رَكْعَاتٍ فذكر نحوه ، اخرجه الحاكم وقال اسناد صحيح لاغبار عليه وتعقبه الذهبي بان احمد بن داود كذبه الدار قطني كذا في المنهل وكذا قال غيره تبعا للحافظ لكن في النسخة التي بايدينا من المستدرك وقد صحت الرواية عن ابن عمران رسول الله صلى الله عليه وسلم علم ابن عمه جعفراً ثم ذكر الحديث بسنده وقال في اٰخره هذا اسناد صحيح لاغبار عليه وهكذا قال الذهبي في اول الحديث واٰخره ثم لايذهب عليه ان في هذا الحديث زيادة لاحول ولا قوة الا بالله العلي العظيم ايضا على الكلمات الاربع

(3) Rasulullah (Sallallaho alaihe wasallam) had sent his cousin, Hadhrat Ja'far, (Radhiyallaho anho) to Ethiopia. When he returned from there and reached Madina, Rasulullah (Sallallaho alaihe wasallam) embraced him, kissed him on his forehead, and said to him, "Shall I give you something, give you good tidings, give you a gift, grant you a present?" He replied, in the affirmative, and then Rasûllulah (Sallallaho alaihe wasallam) asked him to offer four rakaats in the manner explained already. In his hadith, the four kalimahs are also followed by

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

(٤) وَعَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِىَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلَا اَهَبُ لَكَ اَلَا اُعْطِيْكَ اَلَا اَمْنَحُكَ فَظَنَنْتُ اَنَّهُ يُعْطِيْنِيْ مِنَ الدُّنْيَا شَيْئًا لَمْ يُعْطِهِ

اَحَدًا مِّنْ قَبْلِیْ قَالَ اَرْبَعَ رَكْعَاتٍ فذكر الحديث وفي اٰخره غير انك اذا جلست للتشهد قلت ذلك عشر مرات قبل التشهد الحديث اخرجه الدارقطني في الافراد وابو نعيم في القربان وابن شاهين في الترغيب كذا في اتحاف السادة شرح الاحياء

(4) Hadhrat Abbaas (Radhiyallaho anho) narrated, "Rasulullah (Sallallaho alaihe wasallam) said to me 'Should I grant you a present, give you a gift, bestow something on you?' I thought that he wanted to give me some material thing such as had not been given to anybody else. Then he taught me the method of offering four rakaats, as explained above. He had also told me that when I sit for tahiyyaat I should repeat the kalimahs before reciting at-tahiyyaatu . . ."

(٥) قال الترمذي وقد روى ابن المبارك وغيره واحد من اهل العلم صلوٰة التسبيح وذكروا الفضل فيه حَدَّثَنَا اَحْمَدُ بْنُ عَبْدَةَ حَدَّثَنَا اَبُوْ وَهْبٍ سَاَلْتُ عَبْدَ اللهِ بْنِ الْمُبَارَكِ عَنِ الصَّلٰوةِ الَّتِیْ يُسَبَّحُ فِيْهَا قَالَ يُكَبِّرُ ثُمَّ يَقُوْلُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ثُمَّ يَقُوْلُ خَمْسَ عَشَرَةَ مَرَّةً سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ ثُمَّ يَتَعَوَّذُ وَيَقْرَأُ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ، وَفَاتِحَةَ الْكِتَابِ وَسُوْرَةً ثُمَّ يَقُوْلُ عَشَرَ مَرَّاتٍ سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآاِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ ثُمَّ يَرْكَعُ فَيَقُوْلُهَا عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُوْلُهَا عَشْرًا ثُمَّ يَسْجُدُ فَيَقُوْلُهَا عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُوْلُهَا عَشْرًا ثُمَّ يَسْجُدُ الثَّانِيَةَ فَيَقُوْلُهَا عَشْرًا يُصَلِّیْ اَرْبَعَ رَكَعَاتٍ عَلٰى هٰذَا فَذَالِكَ خَمْسٌ وَّسَبْعُوْنَ تَسْبِيْحَةً فِيْ كُلِّ رَكْعَةٍ ثم قال قال ابو وهب اخبرني عبدالعزيز عن عبدالله انه قال يبدأ في الركوع سبحان ربي العظيم وفي السجدة بسبحان ربي الأعلى ثلاثا ثم يسبح التسبيحات قال عبد العزيز قلت لعبد الله بن المبارك ان سها فيها يسبح في سجدتي السهو عشرا عشرا قال لا انما هي ثلاث مائة تسبيحة اهـ مختصرا قلت وهكذا رواه الحاكم وقال رواته عن ابن المبارك كلهم ثقات اثبات ولا يتهم عبد الله ان يعلمه مالم يصح عنده سنده اهـ وقال الغزالي في الاحياء بعد ماذكر حديث ابن عباس المذكور وفي رواية اخرى انه يقول في اول الصلاة سبحانك اللهم ثم يسبح عشرة تسبيحة قبل القراءة وعشرا بعد القراءة والباقي كما سبق عشرا ولا يسبح بعد السجود الاخير وهذا هو الأحسن وهو اختيار ابن المبارك اهـ ، قال الزبيدي في الاتحاف ولفظ القوت هذه الرواية احب الوجهين الى اهـ ، قال الزبيدي اي لا يسبح في الجلسة الأولى بين الركعتين ولا في جلسة التشهد شيئا كما في القوت قال

وكذلك روينا في حديث عبد الله بن جعفر بن ابي طالب ان النبي صلى الله عليه وسلم علمه صلوٰة التسبيح فذكره اهـ ثم قال الزبيدي واما حديث عبد الله بن جعفر فاخرجه الدار قطني من وجهين عن عبد الله بن زياد بن سمعان قال في احدهما عن معاوية واسماعيل بن عبد الله ابنى جعفر عن ابيهما وقال في الأخرى عن عون بدل اسماعيل عن ابيهما قال قال لي رسول الله صلى الله عليه وسلم الا اعطيك فذكر الحديث وابن سمعان ضعيف وهذه الرواية هي التي اشار اليها صاحب القوت وهي الثانية عنده قال فيها يفتتح الصلٰوة فيكبر ثم يقول فذكر الكلمات وزاد فيها الحوقلة ولم يذكر هذا السجدة الثانية عند القيام ان يقولها قال وهو الذي اختاره ابن المبارك اهـ قال المنذري في الترغيب وروى البيهقي من حديث ابي جناب الكلبي عن ابي الجوزاء عن ابن عمرو (بن العاص) فذكر الحديث بالصفة التي رواها الترمذي عن ابن المبارك ثم قال هذا يوافق ماروينا عن ابن المبارك ورواه قتيبة عن سعيد عن يحيى بن سليم عن عمران بن مسلم عن ابي الجوزاء قال نزل على عبد الله بن عمرو العاص فذكر الحديث وخالفه في رفعه الى النبي صلى الله عليه وسلم ولم يذكر التسبيحات في ابتداء القراءة انما ذكرها بعدها ثم ذكر جلسة الاستراحة كما ذكرها سائر الرواة اهـ قلت حديث ابي الجناب مذكور في السنن على هذا الطريق طريق ابن المبارك وما ذكر من كلام البيهقي ليس في السنن بهذا اللفظ فلعه ذكره في الدعوات الكبير وما في السنن انه ذكر اولا حديث ابي جناب تعليقا مرفوعا ثم قال قال ابو داود رواه روح بن المسيب وجعفر بن سليمان عن عمرو بن مالك النكرى عن ابي الجوزاء عن ابن عباس قوله وقال في حديث روح فقال حديث النبي صلى الله عليه وسلم اهـ وظاهر ان الاختلاف في السند فقط لافي الحديث وذكر شارح الاقناع من فروع الشافعية صلوٰة التسبيح واقتصر على صفة ابن المبارك فقط قال البجيرمي هذه رواية ابن مسعود والذي عليه مشائخنا انه لايسبح قبل القرائة بل بعدها خمسة عشر والعشرة في جلسة الاستراحة وهذه رواية ابن عباس اهـ مختصرا وعلم منه ان طريق ابن المبارك مروى عن ابن مسعود ايضا لكن لم اجد حديث ابن مسعود فيما عندي من الكتب بل المذكور فيها على مابسطه صاحب المنهل وشارع الاحياء وغيرهما ان حديث صلوٰة التسبيح مروى عن جماعة من الصحابة منهم عبد الله والفضل ابنا عباس وابوهما عباس بن عبد المطلب وعبد الله بن عمرو بن العاص وعبد الله بن عمر بن الخطاب وابو رافع مولى رسول الله صلى الله عليه وسلم وعلى بن ابي طالب واخوه جعفر بن ابي طالب وابنه عبد الله بن جعفر وام المؤمنين ام سلمة وانصاري غير مسمى وقد قيل انه جابر بن عبد الله قال له الزبيدي وبسط في تخريج احاديثهم وعلم مما سبق ان حديث صلوٰة التسبيح مروى بطرق كثيرة وقد افرط ابن الجوزي ومن تبعه في ذكره في الموضوعات ولذا تعقب عليه غير واحد من ائمة الحديث كالحافظ ابن حجر والسيوطي والزركشي ، قال ابن المديني قد اساء ابن الجوزي بذكره اياه في الموضوعات كذا في اللآلى قال الحافظ ممن صححه او حسنه ابن منده والف فيه كتابا والآجري والخطيب ابو سعد السمعاني وابو موسى المديني وابو الحسن بن المفضل والمنذري وابن الصلاح والنووي في تهذيب الأسماء والسبكي وآخرون كذا في الاتحاف وفي المرقاة عن ابن حجر صححه الحاكم وابن خزيمة وحسنه جماعة اهـ قلت بسط السيوطي في اللآلي في تحسينه وحكى عن ابي منصور الديلمي صلوٰة التسبيح اشهر الصلوات واصحها اسنادا

(5) Hadhrat Abdullah bin Mubaarak and many other scholars, while narrating the virtues of this Salaatut Tasbeeh, also narrate the following method of offering, this salaat. "After reciting thanaa and before starting Surah Faatihah repeat these kalimahs fifteen times. Then start with (أَعُوْذُ بِاللهِ) and (بِسْمِ اللهِ) and, after completing Surah Faatihah and some surah, these kalimahs should be repeated ten times before the ruku, ten times during the ruku, ten times after rising from the ruku, ten times in each sajdah and ten times while sitting between the two sajdahs. This completes seventy five times in one rakaat (so that the kalimahs need not be recited in the sitting position after the two sajdahs. In the ruku (سُبْحَانَ رَبِّيَ الْعَظِيْمِ) and in sajdah (سُبْحَانَ رَبِّيَ الْأَعْلٰى) should be recited before reciting the kalimahs." (This method is also narrated to have been advised by Rasulullah (Sallallaho alaihe wasallam).

(1) The Salaatut Tasbeeh is a very important salaat, as is evident from the ahaadith given above, wherein Rasulullah (Sallallaho alaihe wasallam) enjoined it as a matter of great kindness and favour and stressed its importance. As such, the scholars, Muhadddiths, jurists, and Sufis throughout the past centuries have been particular in offering this salaat. Haakim (Rahmatullah alaih) who is an authority on hadith, has written that the authenticity of this hadith is supported by the fact that, right from the second generation after the Sahabah to our times, all the great teachers of religion have been offering this salaat with constancy and have been advising the people to do so. Abdullah bin Mubaarak is also one of them. He was the teacher of the teachers of Imam Bukhari. Baihaqi (Rahmatullah alaih) stated that, even before Ibn Mubaarak, Abul Jauza (Rahmatullah alaih), an authentic Taabi'ee (one who had seen the Sahabah) and whose narrations are considered to be reliable, used to be very particular in offering this salaat. Daily, as soon as he heard the azaan for the noon prayer, he would go to the mosque and would complete this salaat before the noon salaat. Abdul Aziz bin Abi Rawwaad who was the teacher of Ibn Mubaarak, and who was a great devotee, saint, and pious man, stated that one who desires to go to Paradise should be very constant in offering Salaatut Tasbeeh. Abu Uthman Hairee (Rahmatullah alaih) who was a great saint, stated that nothing is as effective as Salaatut

Tasbeeh in providing relief from misfortunes and sorrows. Allama Taqi Subki (Rahmatullah alaih) stated, "This salaat is very important, and one should not get misled if some people happen to deny its importance. One who ignores it even after learning about its reward, is negligent in religious matters, fails to act like virtuous people, and should not be considered as a reliable person." It is stated in Mirqaat that Hadhrat Abdullah bin Abbaas (Radhiyallaho anho) used to offer this salaat every Friday.

(2) Some scholars do not accept this hadith to be authentic, because they cannot reconcile that there could be so much reward, especially forgiveness of major sins, for offering only four rakaats. But since it has been narrated by many Sahabas (Radhiyallaho anhum), its authenticity cannot be denied. However, according to many aayaat and other ahaadith, taubah is an essential condition for the forgiveness of major sins.

(3) In the ahaadith given above, two slightly different ways of offering this salaat have been described. One is that:

(سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَآاِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ)

should be recited fifteen times, after recitation of Surah Faatihah and one surah while standing, ten times after reciting (سُبْحَانَ رَبِّيَ الْعَظِيْمِ) in the ruku, ten times after rising from ruku, ten times after reciting (سُبْحَانَ رَبِّيَ الْأَعْلٰى) in each sajdah, ten times while sitting between the two sajdahs and ten times after the second sajdah, when after saying (اللهُ اَكْبَرُ) one should repeat it ten times before standing in the first and third rakaats and before reciting (التحيات) in the second and fourth rakaats. According to the second way of offering this salaat, the kalimahs should be recited fifteen times after reciting (سُبْحَانَكَ اللّٰهُمَّ) and before starting Surah Faatihah, ten times after reciting Surah Faatihah and a surah, and the rest is like the first method, except that it is not necessary to recite this kalimah after the second sajdah in any rakaat. The scholars have stated "It is better if this salaat is offered sometimes in one way and sometimes in the other way." As this salaat is not in general practice, a few instructions are mentioned below for the facility of those who offer it:

(1) In this salaat, no surah is particularly specified. Any

surah may be recited. But some scholars have stated that four out of the five surahs, namely Hadeed, Hashr, Saf, Jumu'ah, and Taghaabun should be recited. According to some ahaadith at least twenty aayaat should be recited. According to some, it should be any of the surahs, Asr, Kaafiroon, Nasr, and Ikhlaas.

اِذَا زُلْزِلَتْ ، وَالْعٰدِيَاتِ ، تَكَاثُرُ ، وَالْعَصْرِ ، كٰفِرُوْنَ ، نَصْر ، اِخْلَاص

(2) Counting should not be done by word of mouth, as this act will spoil the salaat. Counting on the fingers or by means of a string of beads is permissible but not desirable. The best way is that the fingers should be kept in their position, but should be pressed one by one for counting.

(3) If one forgets to recite the kalimah at any stage, he should make up the number in the next act of salaat, except that no such deficiency should be made up after rising from ruku, between the two sajdahs or after the second sajdah. In these three positions, one should recite the kalimahs as specified and then make up the deficiency in the next act. For instance, if one forgets recitation of the kalimah in the ruku one should make up this deficiency in the first sajdah. Similarly, the deficiency of the first sajdah should be made up in the second sajdah and that of second sajdah in the second rakaat while standing or, if one forgets to do so, then in the last rakaat while sitting and before reciting (التحيات).

(4) If for some reason, sajdatus sahw is required to be done, the kalimah is not to be recited then, because the number of 300 has already been completed. If however the total has been less than 300, the deficiency can be made up in sajdatus sahw as well.

(5) According to some ahaadith the following duaa should be recited after (التحيات) and before the salaam:

اللّٰهُمَّ اِنّیْ اَسْئَلُكَ تَوْفِيْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ الْيَقِيْنِ وَمُنَاصَحَةَ اَهْلِ التَّوْبَةِ وَعَزْمَ اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الخَشْيَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرْعِ وَعِرْفَانَ اَهْلِ العِلْمِ حَتّٰى اَخَافَكَ اللّٰهُمَّ اِنّیْ اسْئَلُكَ مَخَافَةً تَحْجُزُنِيْ بِهَا عَنْ مَّعَاصِيْكَ وَحَتّٰى اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهِ رِضَاكَ وَحَتّٰى اُنَاصِحَكَ فِيْ

التَّوْبَةِ خَوْفًا مِنْكَ وَحَتّٰى اُخْلِصَلَكَ النَّصِيْحَةَ حُبًّا لَّكَ وَحَتّٰى اَتَوَكَّلَ عَلَيْكَ فِيْ الْاُمُوْرِ حُسْنَ الظَّنِّ بِكَ سُبْحَانَ خَالِقَ النُّوْرِ رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْلَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ بِرَحْمَتِكَ يَااَرْحَمَ الرَّاحِمِيْنَ رواه ابو نعيم في الحلية من حديث ابن عباس ولفظه اذا فرغت قلت بعد التشهد قبل التسليم اللهم الخ كذا الاتحاف وقال اورده الطبراني ايضا من حديث العباس وفي سنده متروك اهـ قلت زاد في مرقاة في آخر الدعاء بعض الالفاظ بعد قوله خالق النور زدتها تكميلا للفائدة

"O Allah! I pray to you for granting me righteousness (as) of those who are on the right path, actions (as) of those who are true Believers, sincerity (as) of those who do taubah, constancy (as) of the contented ones, precaution (as) of those who fear You, yearning (as) of those who love You, devotion (as) of pious devotees, and knowledge (as) of religious scholars, so that I may fear You. O, Allah! grant me such fear as may prevent me from doing any wrong, so that, through submission to You, I may do such deeds as may earn for me your pleasure and your approval, and so that I may do taubah with sincerity out of Your fear, and I may become truely sincere out of Your love, and I may rely on You, because I may always hope for better (things) from You. O! The Creator of noor, You are above all defects. O! our Sustainer, grant us complete light (noor) and forgive us; no doubt You have complete control over everything. O! You, the Most Merciful, grant my prayer out of Your Mercy."

(6) Except the three forbidden times, this salaat can be offered at any time of the day or night. However, the more appropriate times, in order of perference, are: after midday, any time during the day, and any time during the night.

(7) According to some ahaadith, the third kalimah should also be followed by (لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ) as also stated in Hadith No 3 given above. It is therefore better to recite it sometimes in addition to the third kalimah.

وآخِرُ دَعْوَانَا اَنِ الْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ

ZAKARIYA KANDHALVI
Friday Night 26th Shawwal 1358 (Hijrah)